THE CROSS IN THE LAND OF THE TRIDENT

HARLAN P. BEACH.

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LAND OF THE TRIDENT

OR

India from a Missionary Point of View

BY

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'What am I to understand by the Trident? The answer is, The Trident is a three-pronged fork which appears in every Siva temple in India. It doubtless indicates the later Hindu Triad. It has thus come to be regarded as a symbol of the Hindu religion.'—J. VAUGHAN, *The Trident, the Crescent, and the Cross.*

PREFACE

THIS little book is primarily intended for missionary study classes, yet it is hoped that it will be of value also to other readers. It was originally prepared for use in the United States; but this edition has been carefully revised, and adapted to the special requirements of British readers. Only a few topics are discussed, but they are such as most vitally concern India, considered from a missionary point of view.

Following each chapter will be found a number of suggested readings. The limited size of this book prevents anything save an outline statement of the subjects treated, and the readings will prove useful to those who wish fuller details. Their number has been multiplied, not with the expectation that all will be read by any one person, but to meet the requirements of a class to each of whose members different readings may be assigned, or whose library may not contain a large collection of books on India. In such a case, a few, at least, of the books will be found out of the large number named. To facilitate their use, the pages or chapters bearing on the topic are in most cases designated. Periodical literature, both secular and missionary, is so abundant that no attempt has been made to suggest such articles, with

the sole exception of those in *The Missionary Review of the World*, which for obvious reasons has been freely used. Books in foreign languages have been consulted in preparing the chapters, but are not referred to in the list of readings, though here again another exception has been made in the case of M. Levi's article in *La Grande Encyclopédie*, one of exceptional value.

The author acknowledges his indebtedness to the writers whose works are named in the reading lists. He also wishes to express his gratitude to Revs. J. W. Conklin and R. P. Wilder and to Bishop Thoburn, who have contributed to the closing chapter.

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The Cross in the Land of the Trident

CHAPTER I

ARYA-VARTA, 'THE LAND OF THE ARYANS.'

'Another world; a world in itself. That is what India pre-eminently is, and therein lies the charm.'—MME. RAGOZIN, *Vedic India.*

Some Names and their Signification. — 'The Wonderland of the East' is officially known in the vernacular as Hind, while in English it is India. Hind was a name applied by the Persians to dwellers on the Sindhu, a Sanskrit word, meaning 'river,' especially the Indus. India is only a Greek variation of Hind. A favourite Sanskrit appellation, Bharata-varsha, 'land of Bharata,' is derived from a legendary monarch of the Lunar Dynasty named Bharata. Hindustan dates from the Muhammadan conquest, and signifies the 'land of the Hindus.' It is, however, strictly applicable only to Northern India, or a portion of it.

India's Position and Area.—It constitutes the central peninsula of Southern Asia. While not a continent, its great area, vast population and varied races, together with its lofty mountain and ocean boundaries, delimiting it from the rest of the world,

give it continental features. The British Indian Empire, through 29 degrees of latitude and 36 degrees of longitude, covers an area as great as that of the whole continent of Europe, including half of European Russia, and has more than the population of all the European States. Within its boundaries could be placed, twice over, the United States east of the Mississippi, if Ohio and Indiana were left out; while the New England and Middle States would need to be nine and one-half times as large as they are to cover the entire country.

Main Geographical Divisions.—Roughly speaking and including Burma, there are four great divisions.

1. *The Himalayan Region.* This 'abode of the snow,' as its name is translated, stretches over Northern India like a huge scimitar, with its sharp edge turned to the south. The area of this region Bishop Thoburn bounds comparatively by a line drawn from British Columbia to Lake Erie, thence to Atlanta, thence to Southern Oregon, and northward to the starting-point. Mountain spurs running south-east from Atlanta to the ocean, and south-west from Oregon to the Pacific complete the parallel. The immense region is covered with ranges, the southern one being the highest, rising, as it does, from a few thousand feet above the sea to five and a half miles, nearly, in Mount Everest, earth's highest measured elevation.

Though sparsely inhabited, and sending down to the plain on the backs of yaks and sheep little wealth, its scenery is incomparably more grand than that of the Alps and the Andes. Nor is it sublime

merely; in the lower ranges, especially on the southern slopes, thickets of tree-fern and bamboo, red and pink rhododendrons the size of trees, mosses, ferns and orchids of varied hue, together with the mosaic formed by red and yellow millet fields, constitute a scene of rare beauty.

India owes much of what it is to these mountains. They have been its bulwarks against northern invaders. They condense the moisture hurled against them by the monsoon, and send back to the plain fertilizing showers. They are the reservoir whence much of the land receives its allowance of moisture during the dry season. It is not strange that the Hindu has placed in so beneficent a region his Olympus with its many gods.

2. *The River Plains.* These extend across the country south of the region just described, and contain India's three greatest rivers with their tributaries, the Indus, Brahmaputra and Ganges. Having their rise in the Himalayas and draining a portion of country which has the greatest recorded rainfall of the globe, they constitute the life of the most populous section of India. To the ancients the Indus was so broad that they called it the 'ocean'; the stream which broke through the mountains on the north-east could be no other than the 'Son of God,' Brahmaputra; while the river which brought yearly to their doors sufficient fertilizing mud to fill enough fifty-ton freight cars to stretch two and a half times around the world—this was 'Mother Ganga,' 'go go,' as Max Müller defines it, ever ganging its onward gait in the service of humanity. This river is not only one of the most frequented water-ways of

the world, but also one of the most holy. The three rivers first create the land, afterward fertilize it, and then transport its produce. Often, too, they bring devastating floods.

The scenery of the plains is charming. Streams, tilled fields, mango groves, mud villages shaded by noble trees, bamboo thickets, stately pipal trees, wide-spreading banyans and feathery palms make it a fairy land. This region was the theatre of the great race movements of India's history, and the seat of its early civilization.

3. *The Deccan, or 'South' Region.* This elevated section lies south of a line drawn west from Calcutta to the Gulf of Cambay. It is a triangle, bounded on the north by the Vindhya range, on the south-east by the Eastern Ghats, and on the south-west by the Western Ghats. In earlier ages the Vindhya Mountains, not being easily crossed, formed the Deccan's Himalayas, and so kept it aloof from the more cultivated Aryan district, although the Southern Dravidians maintained a long struggle with their northern neighbours.

The Western Ghats, rising abruptly from the sea, shut off much of the moisture from the interior, yet when water is obtainable the rich black soil yields abundant harvests. Here, too, lies most of the mineral wealth of the empire, and on this tableland Christianity has made its influence more widely felt than elsewhere in India.

As to scenery, the plateau is 'a vast mass of forests, ridges and peaks, broken by cultivated valleys and high-lying plains.' The Ghats at places 'rise in magnificent precipices, and headlands out of the

ocean, and truly look like eternal landing-stairs—ghats—from the sea.'

4. *Burma.* Though it constitutes part of India, this fourth region, as also the crown colony of Ceylon, will not here be described. While of great interest to the student of Missions, we are at present concerned only with the above-mentioned three regions of India proper.

Natural Resources of India.—A brief mention of these must suffice.

1. *Forest Wealth.* Excluding Burma and Bengal, India's forests cover a section as large, almost, as New England and New Jersey, while in most parts of the country trees are found in smaller numbers. The teak, ebony and larch have been famous from early times. Less valuable are the cedar, fir and juniper. Immense elms, capable of seating six hundred persons in their shade, are found, while bamboos attain the great height of sixty feet. The most remarkable trees are the immense banyans and the sacred fig or pipal trees, though not so valuable as others. The mango, orange and palm are, among fruit trees, the most highly prized by the villagers.

Denudation of these forests had gone on most recklessly until the Government appointed a forestry department, having control throughout the empire over 100,000 square miles of forest, with the most happy results.

2. *Agricultural Resources.* While the Hindus are pre-eminently an agricultural people and the population is dense, only about one-third of the country is cultivated or grazed. Nearly a fourth of the land

lies idle, though ranked as cultivable. This speaks volumes for the agricultural possibilities of the empire. In many places two and even three crops a year can be raised, and that, too, without exhausting the soil. The recent development of the Department of Agriculture, and the results coming from the education of Indian students in agricultural colleges of Europe, together with increased irrigation, mean much for the farming of the future.

The principal crops are given below in the order of acreage devoted to each, beginning with the lowest and ending with the highest. They are :—Tea, tobacco, indigo, sugar cane, oil seeds, cotton, wheat, rice, other food grains.

In spite of her agricultural wealth, India suffers greatly from famines. This is especially so in the interior of the Deccan and in sections of Oudh. Its greatest famine,—that of 1876–8 in South India,—brought suffering, disease or death to 16,000,000 people, and cost the Government for relief work £11,000,000. Due largely to failure of the monsoons and insufficient water supply, as also to inadequate transportation, the Government has taken steps to remedy the evil by building irrigating canals and extending roads and railways. It also sets apart in periods of plenty a yearly sum of from ten to twelve million rupees as a fund for famine relief.

3. *Animal Life.* In a sense this is an important resource to India. She could hardly exist without buffaloes, oxen, donkeys, mules, sheep, goats, and pigs. Bulls, cows and monkeys are held sacred. Elephants are mainly useful for purposes of hunting and state.

Among wild animals, tigers, if not 'man-eaters,' prove helpful to the farmers by destroying antelopes, deer and wild hogs. Lions, leopards, wolves, bears and the rhinoceros are harmful. Only two animal foes are of great importance; the tiger and, above all, poisonous reptiles. Nine years ago 24,841 persons were killed by wild beasts in British India alone, 22,134 of whom died from snake bites.

The foreigner notes with surprise the presence of crows and storks in many of the villages and towns. Though the former are as troublesome as magpies, they are also useful as scavengers, for which latter purpose the stork is even more desirable.

Two insects are a source of revenue to the empire: the lac insect, which furnishes large quantities of shellac and also lac-dyes, and the silkworm. Together their products constitute an important part of India's exports.

4. *Mineral Wealth.* In spite of the stories of India's Golconda, she is not rich in minerals. Diamonds are few, and gold occurs only in small quantities except in South India, where the rocks are crushed as in South Africa. The coal mines excel in extent the measures of all lands except the United States, China and Australia. There are also petroleum wells in Punjab and Assam, salt cliffs in North-eastern Punjab, saltpetre in the Upper Ganges, copper in the Himalayas, and iron of purest quality, which is found everywhere. Iron, however, is extensively imported, owing to the distance from each other of the essentials for iron working,—the ore, flux and fuel,—and also to the fact that the excessive amount of ash in the Indian coal chokes the furnaces.

Climatic Conditions. — These necessarily vary owing to the wide range of latitude and elevation, and to the distance from the ocean.

1. *Temperature.* In general it is like that of semi-tropical countries. Missionaries usually suffer from the heat in inverse proportion to their distance from the equator, Northern India being much more trying than the extreme South. Most of the empire lies between the July isothermal line of 80 degrees F. in the South and 90 degrees in the North; while in January it lies between the lines of 80 degrees in the South and 60 degrees in the North.

2. *Rainfall.* The rains due to the monsoon are in the north-east excessive, at one place averaging 30 ft. annually, and one year reaching as high as 67 ft. In the Deccan and the upper basin of the Ganges and Indus it is but 2½ ft. Taken as a whole, India is somewhat arid, and depends largely on reservoirs and irrigating canals. The humidity experienced, however, in the rainy season, and immediately thereafter, is harder to endure than the greater dry heat of the dry season.

3. *The Seasons, and their Effect on Health.* Everywhere throughout the country there are at least three well-marked seasons:—the cool and pleasant season, extending from October or November to March; the hot season, usually healthy if undue exposure is avoided, beginning in March, and ending with May; and the wet season, the months from June to October, which is the most unhealthy season of all. In the dry season, the heat during three months is so great that all traces of vegetation except fruit and forest trees, disappear. Early in June the monsoon bursts,

and rains or showers occur almost daily until September, causing the parched ground to bloom luxuriantly. At the close of the rains comes a month of most unhealthy weather, owing to the great moisture, and the consequent decay of vegetation.

The Effect of the Land upon its Inhabitants.—While foreigners are but few, it will be well to note the different effects on natives and foreigners, and hence the two classes will be treated separately.

1. *The Native Races.* Buckle's theory of history, as Prof. Flint has pointed out, 'denies the influence of race without adequate consideration, and so exaggerates the power of climate, soil, food and the aspects of nature, as at times to be fairly chargeable with physical fatalism.' Still, no one would question the fact that, apart from other elements, the Hindus to-day have been largely influenced by the climate and soil which greeted the Aryan upon his arrival in India. The leisure afforded by so rich a district as the river plains, and the favouring climate, were a rich endowment to him. So, too, the aspects of nature would directly influence 'the accumulation and distribution of thought, the imagination being stimulated and the understanding subdued when the phenomena of the natural world are sublime and terrible, the understanding being emboldened and the imagination curbed when they are small and feeble.' A native author thus writes concerning his countrymen: —'All nature conspired to make them thoughtful and imaginative. What was more pleasant than on a hot afternoon to sit under the umbrageous banyan or pipal tree, and reflect or discuss? Microcosm was

the study of the Hindu, as Macrocosm has been that of the modern European. Moral science was the intellectual basis of Hindu civilization, as natural science is that of the modern civilization of Europe.' Whether the result of environment or not, it is true that, compared with the Anglo-Saxon, the Hindoo has been overcome by nature rather than made himself nature's conqueror. Hence we have a weaker race than the Western Aryans have come to be.

A helpful, though indirect, influence upon the inhabitants has been exerted because Indian soil from early times has been deemed the 'Prize of the East.' This led inevitably to a continuous influx of new race elements, and in consequence the Hindu shares some of the advantages of the intermixture of varied bloods. If caste and other causes had not prevented a larger amalgamation of races, he would, however, have been a stronger man than he is.

2. *The Indian Environment and Foreigners.* It is useless to deny that the Indian climate, taken as a whole, is less favourable to the Western than that of Europe or the United States. Some cannot endure it at all, but most persons can live to a good old age, if they exercise proper care. Realizing that he is an exotic, the foreigner will govern himself accordingly. Care in protecting oneself from the sun, sufficiency of sleep, including a daily *siesta* if need be, and paying a due regard to food and recreation, will win many a missionary battle. It should be remembered that elevated regions are accessible from every mission station, and can be fled to in case of special necessity, or during the unhealthy months

Diseases such as smallpox and cholera must be

considered, yet few foreigners die of these, while they are relieved of the presence of scarlet fever, diphtheria, and spinal meningitis, so fatal in the home land.

Exaggerated stories of scorpions, centipedes, and the dreaded cobra, often make the missionary candidate timid as he thinks of India. Bishop Thoburn testifies, however, that during a residence of thirty-three years in that country he has never known one European to be bitten by a venomous serpent or stung by a centipede. It is true that many natives die yearly from snake bites but it is usually due to their going about bare-legged and sleeping on earth floors or in the open air. To foreigners resident in the country such dangers are regarded much as we look upon lightning.

Almost to a man India's missionaries who are absent on furlough are anxious to return to their Indian home and work, which they love most dearly. And while it sometimes happens that children born to foreigners in India are feeble and short-lived, there is a sufficient number of the children of such residents doing a valuable work there to prove the rule that proper care of the exotic will enable it to produce other plants as strong, almost, as if indigenous to the country.

SUGGESTED READINGS

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CHAPTER II

INDIA'S PAST

'It is a *favourite* maxim of mine that history, while it should be scientific in its method, should pursue a practical object. That is, it should not only gratify the reader's curiosity about the past, but modify his views of the present, and his forecast of the future.'—PROF. J. R. SEELEY, *Expansion of England*.

Has India a History?—The small space occupied by India in histories of the world would suggest that she has no history worth recording. This impression is strengthened by thoughtful writers, one of whom, E. A. Lawrence, D.D., has recently said: 'Until of late India has never had a history, not only because the Hindus have never had the historic sense to write one page of it, but yet more because they have never had the national life to create one year of it.' Even India's staunch friend, Max Müller, admits that 'history, in the ordinary sense of the word, is almost unknown in Indian literature.'

In spite of such utterances, if written and technical annals are not regarded as essential to history, if the same weight is given to Aryan myths and epics as to those of Greece and Rome, if history is the 'biography of a society,' India has one, and a history well worthy of study, especially by the friends of religion.

Sources of Indian History.—While not so trustworthy and full as in the case of the ancient kingdoms

of Israel, Egypt, Assyria and China, the sources of her history are such as to render it worthy of credence. They lie in the rich mines of comparative philology; they are embodied in the traditions and literature of her people; they are found in ancient institutions still surviving. Monuments, inscriptions and coins of an early period, corroborate, in many instances, the testimony of song and legend; fairly trustworthy chronicles furnish a record of her past; while books of history and travel of other nations warrant the historian in attributing to these varied elements a high value.

Characterization of Successive Periods of Indian History.—Though the divisions adopted by native historians are helpful, an eightfold division is here followed. Definite time limits cannot always be given, and only salient features of each period will be noted.

1. *Aboriginal Period.* Records of this pre-historic era are lacking. Yet in the Narbada valley are found the agate knives and rough flint weapons of a race of men who were succeeded by a people using polished flint weapons, and possessing finely wrought implements of stone, and who made use of metal. A still later race have left traces of themselves in the upright stone slabs and in the mounds beneath which their dead were buried, surrounded by pots of thin earthenware, iron weapons and ornaments of copper and gold.

Aryan descriptions of these aborigines picture them as 'black-skinned,' 'flat-nosed,' 'disturbers of sacrifice,' 'lawless,' 'raw-eaters,' 'without gods and without

rites.' Their smallness of stature, broad cheek-bones, low foreheads and large mouths gave them the appearance of Tartars. There were others, however, more civilized, wealthy, possessed of castles and forts, and wont to adorn the bodies of their dead with gifts, with raiment, with ornaments, imagining 'that thereby they shall attain the world to come.'

At least two inroads seem to have been made upon these aborigines:—one from the north-east, by the Kolarians, represented to-day by the Santals, Bhils, and other tribes; the second being Dravidian, and coming from the north-west. The rude civilization of the latter race spread over India, and is still traceable in the south. Their modern representatives are found in the hill tribes, Gonds, Konds and others. During this period the primeval forest was only broken here and there by cultivated land and rude habitations.

2. *The Vedic Period.* The life of this period is graphically portrayed in the Vedas and in the two great epics of India. At least as early as 1000 B.C., perhaps 400 or 1000 years earlier, the Aryans left their home in Central Asia and entered India from the north-west. Settling along the Indus, they received the name Hindu, a variation of the word Indus. Later they occupied the Punjab, or 'land of five rivers,' tributaries of the Indus, and eventually spread over most of India, driving back the aborigines.

Tall and handsome, of remarkable intellectual power for that age, speaking the Sanskrit, which rivals the Greek in point of elaborateness, full of poetic fire, these 'nobles' built houses, tilled the soil,

exalted the family life and gave woman a high place in their esteem. They ate beef, fermented liquors, used money and developed the village into the town, where all necessary trades and many of the arts flourished.

The Aryans were pre-eminently religious. Their earliest sacred book, the Rig-Veda, is one of the masterpieces of literature. The gods which it reveals were 'bright gods'; the hymns in their honour were most sublime. Though henotheism or polytheism was characteristic of Vedic belief, it had not yet become corrupted. The beginnings of this decay came with the rise of Brahmanism.

Caste, which had its origin soon after the Aryans entered India, took a definite, fourfold form during this period, but was far less evil than the present system.

As Brahmanism developed, theology, logic, grammar, philosophy, literature, astronomy, mathematics, medicine, music, law and the drama were cultivated, so that India was the light of the East. This period was one of the most remarkable in Hindu history.

3. *The Buddhist Period*, 543 B.C.–900 A.D. Brahmanism and the attendant rationalism had resulted in the sixth century before Christ in corruption, thus paving the way for the great Indian Reformer, Gautama Buddha. The simple and purified faith of this man, with its fruitage of self-culture and universal love, spread from the modern province of Oudh, its birthplace, over all India. Under *Asoka*, King of Magadha (Behar), Buddhism became the state religion.

This Buddhist Constantine, whose sway extended over most of India, has left engraven on pillars forty

royal sermons. Wells were to be dug and trees planted for wayfarers. Hospitals for men and animals, careful supervision of morals, the instruction of women and youths, were part of his programme. Buddhism at that time was not only the most tolerant, but also the most intensely missionary religion in the world. Its votaries 'were to mix equally with soldiers, Brahmans and beggars, with the dreaded and despised, both within the kingdom and in foreign countries, teaching better things.' A state department, established for this purpose, sent out missionaries who were to 'intermingle among all unbelievers, even to the utmost limit of barbarian lands.' Asoka's own son and daughter were missionaries to Ceylon, where Buddhism speedily became, and still remains, the state religion. Through his Great Council, the canon of Southern Buddhism was fixed upon; and later, in 80 B.C., the canon was written out in Singhalese, from which tongue it was translated into its present form about 430 A.D. In less than seven centuries, Southern Buddhism has spread into Burma, Siam, Sumatra and Java.

Kanishka, the Scythian king of North-western India, played a hardly less important part in the history of this religion. About forty years before the birth of Christ he held the last great Council of Buddhism to revise the canon. This revision by the progressive party, known as the Greater Vehicle, is in Sanskrit, and is held by the Northern Buddhists of Tibet, China, Mongolia and Japan, in which regions it early gained a foothold. Under his patronage the faith entered upon a second period of missionary revival.

Once more, in 634 A.D., the Buddhist King Siladitya tried to revive the decaying faith by a council, but it proved to be a compromise, in which statues of Buddha, the Sun-god, and Siva were successively installed. Even his Monastery of Nalanda, recalling the Christian Universities of the Middle Ages, and its ten thousand monks studying various sciences, failed to galvanize the system into life. Brahmanism gained the victory in 800 A.D., and a century later Buddhism was banished from the land of its birth.

During these fourteen centuries it had been a mighty reformatory agency, and had conferred some benefits upon India and Northern and Eastern Asia. Jainism, a form of religion allied to Buddhism, still exists and is effective, but otherwise Buddhism practically no longer survives in India proper, though it is the religion of Burma and Ceylon.

4. *The Greek, Græco-Bactrian, and Scythian Invasions*, 327 B.C.–500 A.D. Interjected between the earlier and later Buddhism of the period just described, came the invasions of the Greeks and Bactrians, 327–161 B.C., and of the Scythians, 100 B.C.–500 A.D. Though previously known to the Western world through the Hebrew Bible, Homer, Herodotus, and other Greek authors, India's external history dates from the expedition of *Alexander* in 327 B.C. His armies went no farther than North-western India, and never thoroughly subjugated a single province; yet Alexander made alliances, founded cities, planted Greek garrisons, and left in Bactria (Northern Afghanistan) a large part of his armies. His successor in those parts, Seleukos Nicator, formed an alliance with Chandra Gupta, who had firmly established

himself along the Ganges. Seleukos finally sold to him the territory occupied by the Greeks, and stationed at his court the famous Megasthenes, who there gathered material for his *Indika*, the best description of India that reached Europe until 200 years ago. His picture of Indian society is very graphic. The absence of slavery, the chastity of their women, the valour of their men, the rarity of theft and lying, are noted. Peace prevailed, the Code of Manu was enforced, manufactures and agriculture flourished, and the village system, reminding Megasthenes of the Greek republic, was well developed.

Later *inroads from Bactria* were unimportant, and extended over only a part of India. The Bactrians founded no kingdoms, and the only traces left by these Greek and Bactrian invaders are the science of astronomy, some coins, and exquisite Greek sculptures.

The *Scythians*, who were shepherds and herdsmen, and whose one talent was for war, exercised a larger influence on the land. Coming from Central Asia, they soon spread over Northern India. The coins of various kings and dynasties suggest their power, while the influence of King Kanishka gave to Northern Asia its peculiar form of Buddhism. A large proportion of the population of the North-western Provinces to-day is said to be of Scythian origin, and they thus form with the aborigines and Aryans the three races making up the Indian people. Two of the best systems of Indian chronology derive their era from native kings who fought successfully against the Scythians. One is the Samvat, corresponding to 57 B.C.; the other is the Saka, 'Scythian,'

corresponding to 78 A.D. These struggles lasted for centuries before the Scythian was subdued. While the statement that Buddha was a Scythian is untrustworthy, it is certain that the coming of these people to India has exerted on his faith a deeper influence than any event since his death.

5. *The Brahmanic or Modern Hindu Period*, 500–1500 A.D. This period has to do almost entirely with the development of religion. While Buddhism was not exiled until 900 A.D., the reign of Vikramaditya in the sixth century has been termed the Renaissance of Hinduism. Buddhism had proved the first strong bond of union between the aboriginal, Aryan, and Scythian elements in Indian society. The Brahmans realized the value of such a bond, and caused modern Hinduism to take its place as a unifying power. This they did by adopting from Buddhism its images, temples, festivals, pilgrimages, and above all substituting for the Buddhist Triad the worship of Brahma, Vishnu, and Siva. Its triumph over a decaying Buddhism is due largely to the fact that 'Hinduism is a social league and a religious alliance. As a social league, it rests upon caste, and has its roots deep down in the race elements of the Indian people. As a religious alliance, it represents the union of the Vedic faith of the Brahmans with Buddhism on the one hand, and with the earlier rites of the non-Aryan peoples on the other.'

The first really great apostle of modern Hinduism was *Sankara Acharya*, who, in the ninth century, wandered as a preacher over India, moulded Brahman philosophy into its final form, and popularized it into a national religion. Dying at thirty-two, he had so

impressed Indian thought that every subsequent Hindu sect has started with a personal god.

It was this period which produced one of India's great astronomers, who explained the true cause of eclipses and very closely estimated the earth's circumference. Modern Europeans became acquainted with algebra, not from the Greeks, but from the Hindus through the Arabs. So, too, our decimal system of notation and so-called Arabic numerals came to the West from India during these centuries.

6. *The Muhammadan Period*, 1001–1761 A.D. These years, filled with wars, invasions, and fanaticism, extended from the coming of the early Muhammadan conquerors to the end of the Mughal Dynasty

(i.) *The Early Conquerors*, 647 (?)–1526 A.D. Beginning with Arab forays in 647 (?), Muhammadan power began to powerfully assert itself under the youthful Mahmud of Ghazni (modern Afghanistan, the capital of which was Ghazni). This 'Idol-smasher,' as he called himself, won North-western India after a twenty-five years' struggle. Other warriors, including the famous Tamerlane, fought in various parts of India. Their aim was to destroy temples, and convert to Islam the inhabitants. They brought with them a knowledge of other lands, cultivated history, and incidentally bore back to Europe some elements of Indian culture. They were surprised to find in India a race whose valour was greater than they had found in Africa and Western Asia.

(ii.) *The Mughal Empire*, 1526–1761 A.D. Tamerlane had proclaimed himself Tartar Emperor in 1397, but the title lapsed until his descendant, Babar, became the first Great Mughal in 1526. His grandson,

Akbar, was, perhaps, India's greatest sovereign, and holds the high place in her history that his contemporary, Queen Elizabeth, does in English annals. His reign and those of three of his successors 'were splendid, and their architectural remains evince an artistic culture hardly surpassed in any age or country.' Uprisings among the Sikhs and Marathas, and the invasions from Central Asia and Persia of Nadir Shah and others weakened the empire until 1761, when the Mughals became mere puppets on the throne, and so continued until in 1857 the last of line was banished to Burma.

The Mughals, because lax Muhammadans, had been tolerant in religion. They had imparted broad ideas, introduced organization, and remodelled the revenue system, making it much as it is to-day. 'Six of the rulers were among the most gifted of any land who ever held a sceptre.'

7. *The Maratha Period*, 1650–1818 A.D. This military Hindu confederation, found in Central India, ardently hated the Muhammadans, and contributed largely to the overthrow of the Mughals. The Marathas were the principal power which the Europeans found when they appeared upon the scene Their lack of civilization stood in the way of progress, and various evils, such as thuggee, came into existence during this period. Only after three great wars were the British able to overcome them finally in 1818.

8. *Period of European Contact and Supremacy*, 1500–1895 A.D. For convenience Britain's connection will be discussed by itself.

(i.) *European Contact with India*, 1498–1700. India

was first touched from the south when Da Gama landed his *Portuguese* adventurers at Calicut in 1498. While the Portuguese enjoyed for a century the monopoly of Oriental trade, their governors, with the exception of Albuquerque, were superstitious and cruel beyond belief. They 'looked on every pagan as an enemy of Portugal and of Jesus Christ.' Some of the missionaries, however, notably Xavier, were marked exceptions to the rule. At present Portugal possesses only 1,100 square miles of Indian territory, with a population of less than half a million.

The Dutch were the first to break through the Portuguese monopoly. Their East India Company was founded in 1602, and the Dutch were soon masters of the eastern seas. Their first Indian factory was established in 1652. Determined to maintain a monopoly in spices, they treated rivals with the utmost cruelty, but finally surrendered their supremacy to Clive in 1758. At present they have no territory in India.

The Danes possessed little power in Hindustan, but their settlements, established in 1616, are immortal in missionary annals. Tranquebar was Ziegenbalg's first field, and the surrounding territory has been the most thoroughly evangelized district in India. Serampore was the asylum and afterward the light tower of Carey and his associates. Both settlements now belong to England.

The French began to gain power in India in 1668, and for a century thereafter made heroic efforts to found an Indian empire. One of their officers, Dupleix, was unsurpassed as an Oriental diplomatist, and was successful at times against their great rivals

the English. Clive, however, learning from him the secret of arraying native kingdoms against each other, succeeded by it in wresting India from the power of France, and gave it to England. French power was crushed out in 1760–61, and to-day only 178 square miles of Indian territory belong to France, with a population of little over quarter of a million.

(ii.) *British Conflict and Supremacy*, 1600–1895, A.D. The first modern Englishman to reach India became the rector of a Jesuit College near Bombay in 1579. The East India Company, which was to win India for England, received its original charter from Elizabeth on the last day of the year 1600. It owes its origin to the fact that the Dutch raised the price of pepper against the English from 3*s.* to 6*s.* per pound. Its factories were soon found in various parts of India, and in 1689 the Company determined upon territorial conquest. From that time until 1833 it was a military and commercial power supported by English arms.

Clive's victory at Plassey (1757), when the foundation of British supremacy was laid; his subjugation of the French, already alluded to, thus securing Southern India as Northern India had been gained at Plassey; Warren Hastings' organization of the empire which Clive had founded; Lord Wellesley's emphasis of England's paramount power in India; the overthrow of the Marathas; Lord Amherst's expedition against Burma; the philanthropic and financial reforms of Lord Wm. Bentinck; Dalhousie's administration, as significant almost as that of Lord Clive; the terrible Sepoy Mutiny of 1857; the subsequent transfer to the Crown of the East India

Company's powers ; the proclamation on the first day of 1877 of Victoria as Empress of India ; the appalling sufferings of the famine years of 1876–78 ; the addition of Burma to the empire:—these are some of the important features of the English rule in India.

Notwithstanding the weaknesses and sins of British supremacy, India owes to Great Britain its present growth and prosperity. She has become unified as never before ; invasions and internal strife have given place to peace ; crime has been greatly diminished ; some evil and cruel customs have been done away with ; intercommunication has been made easy ; sanitary measures have been adopted ; agriculture, mining, and the industries of civilized lands have been developed ; commerce is contributing her millions to the nation ; education and the growth of public opinion are advancing with rapid strides ; freedom of religious belief is pledged to all : in short, England has been Hindustan's material saviour.

India's Place in the World's History.—In Hegel's phrase, India is the Land of Desire to the world. All great nations have, at some time, sought her material or intellectual treasures. Americans should remember that Columbus was seeking her when he discovered their continent.

India can teach us our own tongue in its primitive form better than any other nation. In her history we can trace the growth of thought. Her soft climate and gigantic banyans have given birth to meditation and philosophy. Imagination has there embodied itself in sacred books and a literature of much value to mankind. Europe was taught science

by India in the early centuries. She has given Asia her most widely accepted religion, and herself represents to the world the religious life, imperfect though it is. Through desire of her, important discoveries have been made, navies set in motion, nations enriched.

Yet India, while thus benefiting the world, has been repeatedly vanquished, and is in deep need. Her past shows her future possibilities, and suggests that the present is the opportune time for stretching out hands of loving sympathy and practical helpfulness. Mr. Kidd urges, from the standpoint of philanthropic altruism, the administration of the affairs of India from the temperate zone. How much more ought the love of Christ to constrain every true Christian to give himself to the spiritual welfare of the Hindu!

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CHAPTER III

THE COMMON LIFE

'This life of ours is a wild Acadian harp of many a joyous strain,
But under them all there runs a loud, perpetual wail, as of souls in pain.'

H. W. LONGFELLOW, *The Golden Legend.*

So many-sided a thing is the life of any land that it is useless to attempt its minute description. Some of the features common to the life of the majority of the Hindus will be given, but the caution that even these are not wholly uniform in all sections must be borne in mind. Special accounts of the wild customs of the aboriginal tribes and of the wealthy and cultured classes must be looked for elsewhere.

Habitations and their Furnishings.—The homes of the poor are usually about twelve feet square and of one storey. They are constructed upon a raised floor of earth, with walls of matting, wattles, or moistened earth. The roof is of reeds, grass or palmyra leaves fastened to rafters of bamboo or jungle wood. Windows may be entirely lacking, or else are very small and never glazed. The low, narrow door gives light to the household. The roof, often pyramidal, projecting beyond the walls, constitutes a piazza, or, to use the Hindu term, a *varanda.* Occasionally the exterior of the front wall of the house is decorated with alternate vertical stripes, about a foot wide, of

red and white colour. More commonly 'the front of the house is covered with cakes of cow manure, stuck there for drying in the sun, so as to become fit for fuel.' The monetary outlay for such a house, not counting the labour bestowed upon it by the family, varies from eight to seventy shillings.

The *furnishings* are very simple and inexpensive. The floor is of hardened earth, which needs no care beyond the regular purifying with a solution of cow-dung and water. Three or four low fireplaces without pipe or chimney allow of cooking in a sedentary posture. Near them, or in the angles of the wall, are pots of all sizes containing the household stores. Suspended by ropes from the rafters are vessels holding clarified butter, sugar, and other articles likely to fall a prey to rats and ants. Cooking utensils are there also. A lamp, some matting, a pestle and stone mortar, a hand-mill, a granite slab for grinding, possibly a rude bedstead, and some spinning wheels, complete the furnishings. The interior of these one, or perhaps two, roomed houses is abundantly supplied with confined air and smoke, and is redolent with the odour of cow-dung and stale curry materials.

Dress.—This varies largely. The *poor man's garments* are 'in two pieces called "upper" and "lower" cloths. The lower cloth is about three yards long, is tied about the waist and falls over the knees. The upper cloth is about the same length, and is thrown loosely across the shoulders and drawn around the waist.' Many do not commonly wear the upper cloth. Coats are in some cases worn instead of the 'upper cloth,' but the turban, made of ten yards of cloth

wound about the head, is too valuable to give way to the European hat.

Woman's dress requires no sewing, nor even a button, hook or pin to keep it in place. It consists of some six to nine yards of cloth, one end of which is 'wrapped around the waist, gathered into folds in front, and secured by tucking under. When required, this end may be readily loosed and thrown over the head as a covering.' A short-sleeved, tightly fitting jacket reaching half-way to the waist, is coming to be commonly worn underneath the upper cloth. The skin of the face, arms and feet is tinged with the yellow of saffron water, while the finger tips and nails are dyed red with henna leaves. The women also paint the outer edge of the eyelids with a solution of oil and lampblack.

Both sexes are fond of jewellery, though the woman makes the most lavish use of it. Her toes, ankles, fingers, wrists, arms, neck, nose, ears, and hair are loaded down with these 'joys' in proportion to her wealth and the importance of the occasion. The widow who is a 'jewelless woman' is an exception to this general rule. Neither sex ever wear stockings, and very rarely sandals or slippers, though men may don them on state occasions.

The dress of poor children is conspicuous by its absence, it not being needed; as the Hindu proverb says, 'Children and the legs of a stool do not feel cold.' Until about eight years of age boys and girls are usually without anything save 'a necklace, a charm, and a string about the waist with a few bells attached.'

The materials are mainly cottons of various sorts.

'The black colours of Europe are seldom seen, but indigo blue is common. Otherwise white, set off by gay margins, . . . is the prevailing colour. As a whole the national dress is picturesque, and a holiday crowd has the appearance of a flower garden.'

Food.—Vegetables, fruit, rice, and millet are the *main food stuffs*. Rice is eaten where plentiful, and when it can be afforded. Meats are seldom eaten, and salt fish is sparingly partaken of. The tastelessness of food is avoided by the free use of curry and other relishes.

A light lunch is taken in the morning, and the principal meals are at about noon and six o'clock. The noon meal is carried from the house to the field for the great majority who are at work there.

Tables are not a necessity, the bare earthen floor supplying their place. Dried leaves, sewn into the form of a rude bowl, and used but once, serve as plates. Knives, forks, and spoons are an abomination to the ordinary Hindu, the right hand being a far better substitute. Water, coffee in many cases, and toddy and arrack among the lower castes, are the common drinks. The cup containing them is not allowed to touch the lips, but the contents are poured down into the mouth. The women do not eat with the male members of the family, but wait until their lords are through.

Tobacco is almost universally 'drunk' by the men of India. The curious waterpipe is employed, and the tobacco is damp from the molasses with which it is mixed, so that burning charcoal needs to be put into the bowl with the tobacco.

The Family.—*As marriage* is considered a necessary religious ceremony, the rite is universal among those capable of it. The ceremonies of the two marriages, one occurring in childhood, and the other when the parties are old enough to live together, are elaborate and costly, and are considered the greatest of religious and social events. The Hindu wedding, like the Chinese funeral, often impoverishes a family for years or even for generations.

The ideal relation between husband and wife, as described in the Vedas, no longer exists ; instead, later Shasters thus state the wife's duty: 'A woman has no other god on earth but her husband. . . . When in the presence of her husband, a woman must not look on the one side and on the other. She must keep her eyes on her master, to be ready to receive his commands. When he speaks, she must be quiet and listen to nothing besides. Let her words, her actions, and her deportment give open assurance that she regards her husband as her god. Then shall she be honoured of all men, and be praised as a virtuous and discreet woman.'

The wives of the poor, who constitute the bulk of Hindu womanhood, are freed from the evils of the oft-described zenana life, and are also not subjected to the heart-burnings due to polygamy, since poverty prevents the husband from having more than one wife.

Child marriage, bringing the burdens of a family upon mere children, is, however, common to rich and poor alike. Widowhood, with its thousand woes, which rest like a pall over the lives of millions of the middle and higher classes, is not so great a burden to

the poor, as widows in such families are allowed to re-marry.

The children of poor homes are not equally favoured. Owing to the strict measures adopted by the Government, female infanticide is not very common; yet a girl is necessarily a burden during childhood, and as soon as useful she marries and leaves home. Boys are welcome, and are their parents' greatest delight. With them in the household parents need not fear about support in old age, and at death there is some one to light the funeral pyre and to minister to the many needs of their departed spirits. Rowe says of boys and girls, 'Hindu children are timid, and, as a rule, respectful to their elders, obedient to their parents, and well behaved in public. They are less active and boisterous than European children. The boys do not engage so freely in outdoor sports, and among the girls such recreations are almost unknown.' Children are made to bear as many of the family burdens as possible, and are usually treated with affection, or at least with consideration.

What we know as *the home life* is lacking among the masses of India. The house is a shelter from the weather, and a place for eating and sleeping. A species of reverence toward the husband, and fear of parents on the children's part take the place of Christian family affection and mutual helpfulness. Social intercourse between husband, wife and children is well-nigh unknown, outside the homes of Christian converts.

Death comes to such families as a step into another and perhaps a lower form of existence. It occasions

little concern on the part of survivors, and the body is burned, or else buried in a shallow grave, where it often becomes the prey of dogs and jackals. Those who live near the Ganges burn their dead on its banks, or allow their sick to die on the strand, either as the result of exposure, or because death is hastened by stuffing the mouth with mud. In such cases the body may be left to the tender mercies of the river.

Occupations.—The employments of the people, according to the census of 1891, are as follows:—Agriculture, 59·79 per cent.; earth work and general labour, 8·87 per cent.; food, drink, and stimulants, 5·07 per cent.; textile fabrics and dress, 4·39 per cent.; personal and domestic service, 3·91 per cent.; learned and artistic professions, 1·97 per cent.; administration, 1·95 per cent.; independent means, 1·66 per cent.; commerce, 1·63 per cent.; wood, cane and matting, 1·50 per cent.; transportation and storage, 1·38 per cent.; metals and precious stones, 1·33 per cent.; care of cattle, 1·27 per cent.; light, fuel, etc., 1·23 per cent.; leather, hides, etc., 1·14 per cent.; miscellaneous, 2·91 per cent.

Farming, the leading occupation, is done with decidedly patriarchal implements. As deep culture is impossible with rude stick ploughs, and as subsequent care is restricted largely to weeding and watering, slender results come to the hard-working cultivator. The use of manure for fuel prevents the farmer in districts remote from fertilizing rivers from keeping his land in the best condition. Like the Chinaman, however, he has learned the advantages arising from cultivating in alternate rows crops of different sorts,

such as millet, tall pulse, trailing pulse and cucumbers. In some sparsely settled districts lands are wastefully cleared, exhausted in a few years, and then abandoned.

Of the various *handicrafts*, it may be said that the village system militates against the congestion of industries in great manufacturing centres. This naturally results in the use of simple tools and machines, with little employment of power. In manufactures requiring taste, patience, and manual dexterity, the Hindus have, until the present century, stood in the foremost rank; but the decay of the establishments of native princes—their chief customers—together with India's connection with Great Britain, whose existence depends so much upon its export trade, has driven many of her skilled artisans to the plough and crushed out a number of minor handicrafts.

Woman's work is more varied than one would suppose. Besides the care of the household, which often includes spinning, she helps about the farm, assists in business often, and contributes her labour to road-making and other public works.

Wages are low among all classes. Bishop Thoburn places the average earnings for a man and his family at five cents a day. Other observers claim that Sir R. Temple is more correct in stating that labourers of the better class receive four annas (sixpence) a day, while those of the poorer class get half that sum.

It should be remembered, however, that food grains can be bought at two pounds for a penny, which supplies a fair sustenance for a day, while clothing is scanty and cheap, fuel costs nothing, and house rent is scarcely known.

In spite of these considerations, *poverty* is almost universal, and sometimes extreme. Millions 'never sleep under any other covering than the open sky,' and forty millions, according to Sir W. Hunter, go through life with too little food, many of them never knowing what it is to have their hunger satisfied.

Amusements.—The Hindu cannot afford to amuse himself as freely as Europeans do. Children often play games common here, such as 'hide-and-seek,' 'puss-in-the-corner,' 'blind-man's-buff,' etc. In other games they act the part of dangerous banditti, or shrewd merchants. Adults seem to enjoy sitting on a door-step or lying on a mat more than chess, which, as a reflection of 'the game of war,' is often played. Wrestling, acrobatic performances, jugglery, nautches, songs and stories are much enjoyed. In general, they like whatever is *tamasha*—show, display or pomp—just as the Chinaman delights in *je nao*, hot racket, or bustle.

Means of Intercommunication.—This item concerns but little the masses with whom we have to do, as they seldom travel except on their pilgrimages, and write few letters. According to the current issue of the *Statesman's Year Book*, the public authorities maintain 153,507 miles of roads throughout the country, 33,388 miles of which are macadamized. Some 20,500 miles of railway connect the principal cities, while 24,124 post-offices and boxes carry written intelligence to the people. There were also 41,030 miles of government telegraph lines, over which 3,981,411 messages were sent in 1893.

If the Hindu wishes a letter written, the village clerk does it for him. If disposed to travel otherwise than on foot, he may choose the palanquin with its many bearers, tonjon or chair on poles—though that is used for short distances—a bullock bandy or covered cart; or he may travel by boat, the slowness of which, allowing him ample time to gaze dreamily into the water, has a special charm. If located near the railway, he may venture aboard the train with its pushing crowds and opportunity to starve. Elephants and camels are not for such as he, even if he were inclined to employ them.

Caste.—This is the Hindu's environment, and the greatest obstacle encountered by the Christian missionary. It is popularly considered as *a religious institution*, dating from the Vedic period, and buttressed by the Laws of Manu, attributed variously to the thirteenth century B.C., down to as late as the second century A.D. Modern writers like Muir, Müller, and Cornish, argue that instead of having this divine origin, caste is due to differences in race, employment, and location.

The original system recognised but four castes, the priests, warriors, and agriculturists, who were the 'twice born,' and the 'once born' Sudras, who were menials, artisans, etc. At present the original castes do not exist in their purity, the Brahmans and Sudras remaining most distinct. Caste subdivisions are extremely numerous and complicated. Hunter states the number as at least three thousand, though, according to the Madras census returns for 1881, there were 19,044 caste names. The members of the Sudra sub-

castes are most numerous, and constitute more than four-fifths of the population.

Caste regulations are very rigid, and cover minute particulars of daily life. They are a constant source of annoyance to the foreigner, especially in the matter of division of labour, but their burdensomeness is not so much objected to by the natives themselves. Should these regulations be disobeyed, the offending individual is not allowed to enter the house or to eat with those of his caste, but is regarded as dead. Caste can be regained in most cases by prostrations, drinking a mixture of the five products of the cow, paying a fine and furnishing a feast. Christians, who necessarily break caste by partaking of the Lord's Supper with those of other castes, suffer much from their families and caste-members, but the Government has relieved them of some annoyances, such as being forbidden the use of the village well. They cannot, however, be restored to their standing in the caste.

There are *some advantages in the system.* Missionaries have noted its value in the matter of securing the economic advantages of division of labour, and the protection coming from the larger caste family. It promotes to some extent cleanliness, and is a moral restraint in certain directions. It has also proved its value to the British Government from a political and police point of view. It has kept alive a learned class which might otherwise have been blotted out of existence. To the higher classes it has been a temperance element of great value, in that it forbids the use of liquor. Caste has made the Hindus content with their lot, and among those who

contend most strenuously for it are the lowest of the people.

The disadvantages far outweigh, however, these caste benefits. A native pandit, Shiva Nath Sastri, scores the following points against the system. It has produced division and discord; it has made manual labour contemptible; it has checked internal and external commerce; by confining marriage within narrow circles, it has produced physical degeneracy; it has fostered an injurious conservatism; it has checked the development of individuality and independence of character; it has encouraged harmful customs, such as early marriages, heavy wedding fees, etc.; it has prevented the growth of national worth by confining to a limited number the benefits of culture; by imposing on the people the most abject spiritual slavery, it has prepared the country for foreign slavery. Other points will be named in the following chapter, but its general opposition to the Christian doctrine of universal brotherhood and compassion are too manifest to be enlarged upon.

The Village and its System.—*The village* is the home of the masses, as widely isolated dwellings are almost unknown, and comparatively few live in the cities. The last census shows that about 90 per cent. of the population dwell in villages of less than two thousand inhabitants. In appearance they do not greatly vary. Two main sections are noted; one inhabited by the higher castes, the other by the out-castes and non-castes.

The houses already described, with a few of adobe, surmounted by tile roofs belonging to the well-to-do,

are shaded to some extent by palms, banyans, margosas and other trees. In the absence of sanitary regulations, dust, filth, and stifling odours abound. The village tank for watering cattle, washing clothes and irrigating fields, and the well and open market-place are the common places of resort.

The village system has won the admiration of Western writers. It is a miniature republic presided over by a *potail*, or 'head inhabitant,' aided by a clerk and *panchayet*, or 'council of five,' who decide cases of a moral nature. Other functionaries are the village priest, schoolmaster and watchman. 'Besides these, almost every village has its astrologer, smith, carpenter, potter, barber and bard, all of whom are rewarded out of the produce of the village lands.' Each village is thus self-sufficient, and constitutes a microcosm which cares little for other villages and the central Government.

The Government of India.—The empire is composed of British Provinces comprising about 62 per cent. of the area with 77 per cent. of the population, the remainder being the native or feudatory states. Sir W. Hunter thus describes their government :—

'*The Native States.* The native princes govern their states with the help and under the advice of a British Resident, whom the Viceroy stations at their courts. Some of them reign almost as independent sovereigns; others have less power. They form a great body of feudatory rulers, possessed of revenues and armies of their own. The more important exercise the power of life and death over their subjects; but the authority of all is limited by treaties, by which

they acknowledge their "subordinate dependence" to the British Government. The British Government, as Suzerain in India, does not allow its feudatories to make war upon each other, or to form alliances with foreign states. It interferes when any chief misgoverns his people; rebukes, and, if needful, dethrones, the oppressor; protects the weak, and imposes peace upon all.

'*The Twelve British Provinces.* The British possessions are distributed into twelve Provinces. Each has its own Governor or head; but all are controlled by the supreme Government of India, consisting of a Governor-General in Council. The Governor-General also bears the title of Viceroy. He holds his court and government at Calcutta in the cold weather; and during summer at Simla, in the Himalayas, 7,000 feet above the level of the sea. The Viceroy of India is appointed by the Queen of England; so also are the Governors of Madras and Bombay. The heads of the other Provinces are chosen for their merit from the Anglo-Indian services, almost always from the Civil Service, and are nominated by the Viceroy, subject, in the case of the Lieutenant-Governorships, to the approval of the Secretary of State. The Queen of England is Empress of India, and is spoken of both officially and commonly in India as "the Queen-Empress."'

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CHAPTER IV

THE RELIGIOUS LIFE OF THE MASSES

'Religion has dominated the life of the Indians more thoroughly than that of almost any other nation.'—PROF. M. W. DUNCKER, *History of Antiquity*, vol. iv.

RELIGION constitutes so large a part of the common life of the Indian people that it has been reserved for a special chapter. As our interest centres in the masses rather than in the Brahmans and the better educated, Vedic and Philosophic Hinduism will not be described, but, instead, those popular beliefs which constitute the faith and practice of ninety-nine per cent. of the nearly 208,000,000 entered as Hindus in the census of 1891.

India's Religious Statistics.—Before proceeding to summarize the popular religion, it should be noted that other faiths than Hinduism are largely represented in India. According to the last census, the adherents of these various religions in the entire empire numbered as follows :—

Hindus	207,731,727
Muhammadans	57,321,164
Animistic	9,280,467
Buddhists	7,131,361
Christians	2,284,380
Sikhs	1,907,833
Jains	1,416,638
Parsis	89,904
Other beliefs	42,762
Jews	17,194

Of the *Buddhists*, only 241,821 are found in India proper, nearly all of them being in Burma. It will be noted that the Empress of India rules over upwards of fifty-seven millions of Muhammadans, while in the whole Ottoman Empire the Sultan rules over but a little more than thirty-nine millions, about two-thirds as many as are found in Victoria's Indian realm. Under the head of *Christians* are included both Catholics and Protestants. The main census sub-divisions are these :—

Roman Catholics	1,315,263
Protestants	767,433
Syrians, Armenians, and Greeks . .	201,684

The denomination having the largest Protestant enrolment was the Church of England with 302,430 members.

Popular Hinduism.—J. Murdoch, LL.D., a prominent Indian writer, whose admirable treatise on the subject will be largely drawn from in this chapter, thus defines the phrase: '*Popular Hinduism* may, in general terms, be defined as the religion of the Ramayana, Mahabharata, the Puranas, and the Tantras. About ninety-nine out of every hundred accept Hinduism in this form. It is almost universal among the women, and is that which they teach their children.' He also defines related phrases as follows: '*Philosophic Hinduism* may be described as the Hinduism of the Upanishads, Bhagavad Gita, etc. In its pure form it is held by comparatively few ; but some of its doctrines are included in Popular Hinduism, and many persons combine the two. *Vedic Hinduism*: the adherents of the Arya Somaj in North India and

the Punjaub profess to base their creed on the Vedas. *New Hinduism* includes various attempts to purify Hinduism,' such, *e.g.*, as are being made by the Brahmo-Somaj.

1. *The basis of popular Hinduism.* Its main elements are derived from five sources—aboriginal traditions and the literary works named above. *Aboriginal traditions and practices* are everywhere present, and form the groundwork upon which a more elaborate structure has been founded. From this source the superstitious character of Hinduism largely comes.

The two great epics of India, corresponding to the Iliad and Odyssey, are the Ramayana, and Mahabharata. The Ramayana,—'pertaining to Rama,'—is ascribed to Valmiki, and may have been written 300 B.C. It describes the noble life of the hero Rama. The Mahabharata—'great (poem or feud) of the Bharatas'—is attributed to Vyasa, the 'arranger' of the Vedas, and may have been put together at different times after 200 B.C. A fourth of it is devoted to the struggle of the two great races of North India; the remainder is an encyclopædia of matters which all Hindus of culture ought to know. These epics have been called by eminent scholars 'the Bible of the Hindus.' They added to the Hindu belief the idea of incarnations and the threefold manifestation of the Divine Being.

The Puranas, 'old' or legendary matters, are eighteen in number, excluding the lesser ones, and the earliest do not date back more than a thousand years. Founded on the epics to meet the needs of the women and low castes who could not study, they

have become the 'authority for nearly the whole of the popular Hinduism of the present day.' They are divided into three groups of six Puranas each, which are devoted respectively to the praises of Vishnu, Siva and Brahma, though the Brahma section is largely descriptive of other gods.

The Tantras, meaning 'to stretch,' consist of dialogues, incantations and magic services, and are the sacred writings of those who worship the wife of Siva. They have furnished to Hinduism its most licentious and abominable features.

2. *Lower objects of worship.* Many of these are derived from aboriginal sources, and are common to lower races of other lands. They will be named in ascending order.

Plants are worshipped partly because it is believed that gods, demons, men and animals may transmigrate into plants, which are thus possessed of consciousness, pleasure and pain ; and partly because of their relation to certain gods. The margosa, wood-apple, the pipal tree, the sacred kusa grass and the toolsi plant are those most revered. The latter is 'especially the Hindu woman's divinity. . . . All the religion of many of the women consists in walking around the tulasi (toolsi) plant, in saying prayers to it, or in placing offerings before it.'

Water worship, so common in Northern India, is as natural as the veneration in which the Egyptians held the health-giving Nile. While the Ganges is especially sacred, the Narbada is by some even more highly exalted. Ablutions in these rivers free from all sin, and death on their banks or in their waters is ardently desired. Two wells are also deemed worthy

of special reverence, the 'Well of Knowledge' and the 'Earring Well' at Benares. Multitudes resort to them hoping, by laving in their filthy waters, to remove the sins of a lifetime.

A very common form of pujah, or worship, is offered to *tools* or implements of trade. They thus become a sort of fetich useful as a means of gaining a livelihood. Hence, ploughs, nets, account-books, baskets of the women, and even the pickaxe formerly carried by the Thugs with which to bury their victims, are all objects of worship.

Animals are deemed sacred mainly because of the Hindu doctrine of transmigration. 'Even a flea may enclose the soul of some person who was a sage or a saint!' Fear prompts to the worship of some animals, as that of the tiger and the cobra; others, as the monkey, receive reverence because of their half-human form and strange ways, and some, as the cow, are worshipped for their usefulness and the fancied virtues of their excrements; while still others, as the cat, are reverenced because of their service to the gods.

The *worship of ancestors*, so natural to the loving human heart, and hence prevalent in various lands, is so prominent in India that Prof. Bhattacharjya says of it: 'Ancestor worship, in some form or other, is the beginning, the middle and the end of what is known as the Hindu religion.' As the survivors believe that the dead may become demons or divinities, and that they must be nourished for three generations, they naturally pay much heed to such worship. So important a part of a son's duty is it to see that the departed parent is provided with an intermediate body, and enabled to perform the terrible

journey to Yama, that the word for son is putra, 'which is supposed to mean one who saves from hell —Put.' The shraddha ceremonies performed for this purpose are a considerable cause of the poverty of the people.

Living men deemed divine are the entire Brahman caste. This worship of the Brahmans is explained by the familiar stanza:

> 'All the world is subject to the gods;
> The gods are subject to the Holy Texts;
> The Holy Texts are subject to the Brahmans;
> Therefore the Brahman is my God.'

Most of the people accordingly place themselves under the instruction of a *guru*, or Brahman spiritual teacher, and besides liberally feeing him, they render him almost divine homage.

In addition to these living divinities, there are five classes of *men, some of whom have been deified* after death,—kings, warriors, Brahmans, saints and sages. Occasionally such deities become gods of the first order, as Rama and Krishna, who were of human parentage. Usually, however, these gods are worshipped only for a time, so that Sir A. C. Lyall is justified in saying that 'the Indian Pantheon, like the palace in the Persian parable, is but a caravanserai.'

Village deities are more constant in their power than the gods just named. They are legion, being found in every village and in many homes, and take the place of the higher gods among the lower orders of the people. Their presence is indicated by patches of red paint on rocks or under trees, or by rude images. Their power is such that the family or village is supposed to be delivered by them from all

common to that of Jesus, but on the other hand he is unspeakably licentious. The Buddha incarnation was said to be for the purpose of teaching false doctrine, and so of giving the gods an opportunity to come to earth and regain their lost position. The Kalki avatar is yet to come, and at that time Vishnu will usher in the universal reign of righteousness, peace and prosperity.

Siva, the Destroyer, completes the triad, and is most worshipped in Northern India, Benares being his principal earthly abode. He is commonly spoken of as Mahadeva, 'the Great God,' and is variously represented as an ascetic, as ornamented with a necklace of bones and skulls, as five-headed, etc. The idea of Reproducer follows naturally that of the Destroyer, according to the Hindu idea of transmigration. As the majority of the temples in India contain the symbols of Siva, the Linga and Yoni, the character of this licentious worship may be imagined.

While theoretically *the principal goddesses* are Sarasvati, Lakshmi and Uma, the wives respectively of Brahma, Vishnu and Siva, Sarasvati is worshipped mainly by students, as being the goddess of wisdom. Lakshmi is more popular, being the goddess of prosperity. Wilkins quotes in this connection Carlyle's statement that the most popular deity in Britain is 'the God of Getting-On.' The wife of Siva is, however, *the* goddess of India. Of the various forms under which she is known, the most remarkable are Parvati, Durga and Kali. Calcutta, derives its name from 'Kali Ghat,' near Calcutta, where there is a noted temple of Kali. This figure of the goddess is one of the most horrible in the pantheon. Of the goddesses, it should

be added, the worship is especially important, as they are regarded as the energy of the gods, since the male without the female is unproductive, and hence the female is the real force in nature.

One other god, *Ganesa*, should be mentioned, as he is the foremost among the deities of the second rank, and presides over wisdom. He is the son of Siva, and appears with an elephant's head and the stomach of a glutton. He is found in most places of business, and is invoked at the commencement of every important enterprise. All books begin with, 'Honour to Ganesa!' Ambitious schoolboys, desiring his aid in their lessons, praise him by telling him how much he can eat.

The images or *idols* of the pantheon have been already alluded to. The most intelligent worshippers do not regard them as real deities, but merely as aids to worship, though this is not true of the masses. The many hands, heads and eyes of these images typify the great power or wisdom of the deities.

4. *Places of Worship.* Many of the people have gods in their homes, though the majority of them have no regular household worship. Rocks or trees in the village which are marked with red paint are divine, and worship is offered there. Temples are very numerous, and it is in them that worship is most formal and efficacious. While there are many spacious and magnificent temples in India, the average one is not more than ten feet square, about a fourth of which is devoted to the idol, there being enough room left in front for the priest to officiate. There are, of course, no seats for a congregation. Temple building is an act of great merit; hence the large number of smaller

Effects of Popular Hinduism upon the Life.—The effects of such a religion upon the masses are in the main debasing, but are not spoken of in assemblies like the Parliament of Religions, where the Vedic beliefs and modern eclecticism are so largely emphasized.

1. *Hinduism leads to manifold loss.* It causes poverty by its system of caste, described in a previous chapter, travel and manufacture being discouraged by it. It has left the people satisfied with their ignorance and superstitious beliefs, thus causing intellectual stagnation and semi-imbecility. Its hostility to social reform constitutes the greatest stumbling-block of native reformers. Hinduism's doctrine of caste robs the believer of individual liberty and hinders the growth of nationality, the people of different sections being deemed as distinct as horses and asses. Its divine exaltation of the priestly caste degrades the other castes, and prevents the possibility of their getting the best out of Hinduism.

2. *The ordinary Hindu's life is one of fear.* He is all the time in bondage because of his dread of demons, the evil eye, the harm coming from curses and Mantras which 'holy men' threaten to use against them. Astrology causes him to fear the planets; omens coming from donkeys, lizards, etc., make animals a cause of dread.

3. *Hinduism injuriously emphasizes the formal element in religion.* The Pharisee was not such a slave to form as is the strict Hindu. If there is any mistake made in worship, it must all be done over again. Religious acts performed unintentionally pro-

duce the same results as if they were intended. Austerities of every sort are the fruitage of the system. Owing to this emphasis of forms, morality is divorced from religion. Priests do not inculcate the importance of performing moral duties; on the contrary, they may themselves be living a flagrantly immoral life. An Indian writer characterizes Hinduism as 'God without morality.'

4. As already shown, *Popular Hinduism is impure.* Impurity of thought, of speech and in act are frightfully prevalent, and are abundantly justified by their Sacred Books,—which are so obscene that only expurgated translations of many of them have been published,—and by the lives of their most popular divinities. The immorality of Greek and Roman deities cannot approach that of the Hindu pantheon, while the gods of modern China are perfectly pure in comparison.

5. *Hinduism is highly dishonouring to God.* Originally the Aryan held a form of religion which was a commendable attempt to find out God; but to-day the Hindu dishonours Him in the manner described in the first chapter of Romans. Monsters of depravity, unclean animals, plants and rocks, are made to take the place of the Divine, while God is not in all their thoughts.

Hindu Sayings Frequently Heard.—The Christian worker in India is constantly hearing the following proverbs, used by Hindus to justify their conduct. These sayings, and others found in books on India, should be pondered by the prospective missionary, that he may be able to meet them.

'We must walk according to custom.'

'Every one should follow his own religion.'

'Different religions are roads leading to the same city.'

'Whatever is written on our own heads will come to pass,'—*i.e.*, Deity causes all things, and the blame of wrong-doing rests on Him.

'Where is faith, there is God.'

'God is pervasive'; consequently, any object may be worshipped.

'All the gods are the same, though worshipped under different names.'

'The gods can do as they please'; hence they cannot be criticised for the evils ascribed to them in the Sacred Books.

In this brief statement of the character of Hinduism, popular religion has alone been described. That there are profound truths taught in the Vedas, and that native religionists who are eclectic teach far different doctrines than those mentioned, we gratefully acknowledge. The various Somajes have done something for India's betterment. So, too, the latent good in Hinduism, contended for by a recent missionary writer in *The Contemporary Review*, ought to rejoice the hearts of Christians. Yet the real condition of the masses is such as to awaken Christian compassion and stimulate to earnest effort.

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CHAPTER V

INDIA'S REAL MAN AND WOMAN

'As there is much beast and some devil in man, so is there some angel and some God in man. The beast and the devil may be conquered, but in this life never destroyed.'—*S. T. Coleridge.*

The Census.—India is, next to China, the most populous of countries, and her sons and daughters constitute about one-fifth of the human family. Her population in 1891 was, including Burma, 287,223,431, or more than four and a half times that of the United States. The males exceed the females by 6,231,161. If the birth and death rates of British India prevailed over the whole empire, 9,708,137 persons would have been born, and 8,504,673 would have died in 1891,—a tremendous responsibility, considering their character, for Britain and the Christian world.

Density of Population.—To the missionary this item is of importance, as it measures the number within geographical reach from any given centre of work. In Appendix A the density per square mile of the several divisions are given.

A glance at the map in connection with these figures shows that the most populous districts are along the Ganges and the coast, and in the Deccan. The hill and mountain systems, and the desert of North-west India are most sparsely settled. The average number of persons to the square mile in the whole empire is 184, whereas in the United States

it is 21·3. This density is the more remarkable as India's population is almost entirely rural, there being but seventy-five cities of over 50,000 inhabitants while there are 566,046 villages of 500 or less.

Principal Races.—Four race groups only will be mentioned, as they include all those numbering more than one and one-half millions.

1. *The Kolarians* may have been the first to enter India. Coming from the north-east, they apparently spread westward over the northern plains. At present 'they dwell chiefly along the north-western ranges of the central tableland which covers the southern half of India,' and number 2·96 millions.

2. *The Tibeto-Burmans* seem to have come at various times from Tibet into North-eastern India. They still remain in the mountainous sections of the north-east, and number 7·29 millions. These two race stocks are probably of Mongol origin.

3. *The Dravidians* probably entered India from the north-west, and driving the Kolarians before them to the mountainous region of Northern Deccan, they eventually burst through their territory, and scattered over Southern India. They now dwell in the southern part of the peninsula, and are reported as numbering 52·96 millions.

4. The most numerous race is the *Aryo-Indic.* As we have already seen, the Aryans entered the country from the north-west, and gradually overspread the northern half of India. By a process of absorption and accretion from the north-west, they have become the most numerous race in the empire, some 195·46 millions in all.

Chief Languages of India.—According to the last census there were eleven languages, each spoken by five million people or more. They are as follows :—

Race stock.	Language.	Where spoken.	Millions speaking it.
Aryo-Indic	Hindi	N.W. Provinces, Rajputana, Punjab, etc. .	85·67
Aryo-Indic	Bengali	Lower Bengal	41·33
Dravidian	Telugu	Lower basins of Kistna and Godavari. . . .	19·88
Aryo-Indic	Marathi	Bombay and N.W. Deccan	18·89
Aryo-Indic	Punjabi	Punjab	17·72
Dravidian	Tamil	Southern India, as far north as Madras . .	15·23
Aryo-Indic	Gujarati	Region around Gulf of Cambay	10·62
Dravidian	Kanarese	Mysore and districts, northward	9·75
Aryo-Indic	Uriya	Orissa	9·01
Tibeto-Burman	Burmese	Burma	5·93
Dravidian	Malayalam	Travancore, and rest of Malabar Coast . . .	5·43

The English language stood twenty-eighth in order, with a population of 238,499. Hindustani, or Urdu (*i.e.*, camp language), is a dialect of Hindi, differing from it in its large admixture of Persian words, and in that it is usually printed in Persian or Arabic characters, while Hindi is commonly printed in Sanskrit letters. Hindustani, with a southern variety of it, the Dakhani, has become the *lingua franca* of India, and is 'the official tongue under English rule, except so far as English itself is used.'

Of these tongues only Bengali, Hindi and Marathi of the Aryan vernaculars have received much cultivation, and possess an important literature. Of the

Dravidian group, Tamil, Telugu, Kanarese, Malayalam, all have a considerable literature. Though the Telugu, from its abundant vowel and liquid sounds, is called the Italian of the East, the Tamil is more important, and is spoken also in Northern Ceylon, and to some extent in the Straits Settlements and in Burma. The entire Bible has been translated into all these languages, and an important Christian literature has been prepared. The two great religious tongues of India, the Sanskrit, in which the Vedas and other religious books of Hinduism are written, and the Buddhist sacred tongue, the Pali—a later form of Sanskrit—are no longer spoken. The Bible has, however, been translated into the former language, while a Pali New Testament has been published. These are, of course, of use only to scholars, or to the priestly caste.

Main Racial Characteristics.—Levi, in the article 'Inde' in *La Grande Enclycopédie*, gives the following pen picture of the leading races: 'The *Aryan type* is marked by a long head; the face is long, symmetrical and narrow; the nose is straight and delicate; the forehead is well developed; features regular, and the facial angle high; in stature he is somewhat tall; the complexion is clear.

'The *Dravidian type* inclines somewhat toward the long head; the nose is large and broad; the facial angle is comparatively low; the lips are somewhat thick, face large and fleshy; the features are coarse and irregular; the height average, but rather low; figure squat and the limbs strong; the complexion varies from brown to almost black.

'The *Mongol type* (including the Tibeto-Burman and the Kolarian) is marked by a short head; the face is large, nose short and large; the cheek bones are high and prominent; the eyes appear to be set awry upon the face.'

Sectional Differentiæ.—Other differences, largely due to local environment, though partly racial, are thus described by Keene: 'In the Punjab and in the Indus Desert, where the earth has only yielded her increase to strenuous labour, the peasantry are strong and warlike; in the eastern provinces, where the water supply is abundant, the inhabitants are densely packed, but physically weak; in the central parts the conditions are of an intermediate character; a fertility somewhat less than in Bengal, and with less certainty of rainfall, produces races which, from Oudh to the Narbada, have always been robust and laborious, almost—but not quite—as much so as in the drier regions of the far west.' The height, strength, and courage of those dwelling in the north are generally greater than are found in Southern India. While these general statements are in the main true, the Brahman maintains his individuality in all sections. Everywhere he is, like every other one of his fellow-religionists, 'imbued with a lofty pride transmitted through long generations.'

Some General Characteristics of the People.—In the midst of these differences there are some characteristics common to most Hindus.

1. *Physically considered*, the average person is possessed of greater powers of endurance and of continu-

ous bodily exertion, with but scanty sustenance, than we see in the West; indeed, the Hindu is scarcely excelled by any race in this respect. At the same time, it has been estimated that in the matter of strength he has not half that of the European, while in nervous power he has about one-third our strength. As a workman, therefore, he is worth only one-sixth as much as an Englishman.

Reclus thus describes the physical appearance of the average Hindu: 'Although nearly every racial trait is represented amongst these vast multitudes, the prevailing type is characterized by pliant limbs thin legs, a purely oval face, regular features, black wavy hair, a complexion ranging from the Italian brown to that of the swarthy Arab, penetrating glance, mild but suspicious expression. While less muscular than the European, the Hindu is more graceful in his movements, and on the whole even better-looking. . . . Epidemics commit fearful ravages among these enfeebled populations. Cholera is domiciled in all large towns; elephantiasis, under various forms, is very common, afflicting one-fifth of the inhabitants in some provinces; and in 1872 there were as many as 102,000 lepers in the three Presidencies alone. The mean death-rate for the whole of India is stated by Hunter to be 32·57 per thousand, or one-third higher than West Europe.'

The weakness of this race can hardly be explained by the climate and their vegetable diet, as the Chinese in Burma and the Parsis in Bombay live under similar climatic and dietetic conditions, and are stronger than corresponding classes of Hindus. Early marriages and the intermarriage for centuries of more or less

consanguineous parties doubtless have much to do with their feebleness.

2. *Social characteristics.* Caste naturally unites the people of a given subdivision very closely. At the same time, caste divisions reproduce in the little village the same evils of class divisions that our cities have to contend with. Happily for their peace, these differences are looked upon as decreed, and no occasion for heartburnings. In the family there is little of the social spirit, as we have seen. Yet in the matter of labour there is a general care for the interests of all. This is the key to the industrial situation rather than caste alone. Thus the European in India needs to have a troop of servants, each doing the work appropriate to his caste, and also that which will not encroach on the interests of other workmen.

Apart from the caste and trade guild regulations, altruism in India is lost in an intense egoism, and this holds true in one's relations to those outside of one's own caste division, to the country at large and to the gods above. The losses, sufferings and cruelties that come to others are regarded with supreme unconcern. Such a thing as patriotism does not exist among the masses; while the disinterested benevolence of missionaries is looked upon with suspicion. There are, of course, exceptions to this broad statement, many of the wealthy being munificent in their gifts, while the indigent are frequently aided by the very poor.

Festivals, pilgrimages and temple worship are only a partial corrective to these unsocial conditions, since caste spirit prevails and separates even there. Christianity has found it one of its most difficult

tasks to bring together into one social body those who have chosen Christ as their common Head.

3. *Intellectual power.* That the Aryo-Indic section of the population have possessed intellectual power in the past is abundantly evidenced by the Sanskrit language and the earlier literature embalmed within it. Max Müller does not unduly laud these writers of a purer age when he writes: 'If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention of those who have studied Plato and Kant, I should point to India.' At the present time also India possesses men of marked ability in the scholarly walks of life, thus proving her right to being called intellectual.

The masses do not rank high in this direction, but in time the present educational movement on the part of the Government and missionary societies will introduce scholarly blood into their veins. They are much like the African slaves in the South before any strain of white blood was theirs, and like them intellectual progress must be gradual. A better system of philosophy and of logic will prove helpful even to the acute and hair-splitting reasoner among the Brahmans. Their premises are often wholly false, just as was the case in Europe before the rise of the inductive method. A Brahman proudly building a castle of sophistries upon the foundation of a commonly accepted proverb proves one of the missionary's strongest opponents.

4. *Moral nature of the Hindu.* Widely differing

estimates here confront us, the historian Mill, *e.g.*, painting their character in sombre colours, while a recent native writer adduces a multitude of Occidental witnesses to prove that his countrymen rank high in respect to morals. Another writer puts the case thus: 'There is no degree of cruelty, no excess of vice, no hardened profligacy, no ineffable abomination, of which we cannot find examples among the Hindus; but neither is there, on the other hand, any height of virtue which they have not reached.'

Striving toward the mean, it may be said that the masses are respectful toward their superiors, patient and even-tempered, resigned, peaceable, simple and temperate in their habits, possessed of great fortitude under disaster, and industrious. On the other hand, they lack truthfulness, are wanting in frankness, are avaricious, ultra-conservative, lacking in foresight, and superstitious. Some of these characteristics are not strictly moral, in our view; but they are to the Hindu, of whom it is said, 'They eat religiously, drink religiously, bathe religiously, dress religiously, and sin religiously.' In a word, the characteristic which distinguishes the Hindu from other men is his religiousness, or better, his religiosity.

5. *Additional feminine characteristics.* Dr. Murdoch thus epitomises them: The woman, who is nearly always a wife, is faithful and devoted to her husband, affectionate toward her children, attentive to household duties, sympathetic toward the poor and distressed, modest, and, compared with women of the Occident, remarkably free from crime. Over against these excellencies are placed the following defects: She is ignorant, absorbed with petty littlenesses, is

passionately fond of jewels, exhibits a false modesty, is an unrivalled scold, is unable to train her children properly, exerts little moral influence over her husband, and is extremely superstitious. These weaknesses Hindu men and Brahman priests are largely responsible for.

Physically the ordinary woman seems to be much stronger than women of the West, as she performs heavy labour on the farm and on the roads; yet Hon. M. L. Sircar, M.D., states that, 'from medical observation extending over thirty years, he could say twenty-five per cent. of Hindu women die prematurely through early marriage, twenty-five per cent. more were invalided by the same cause, and the vast majority of the remainder suffered in health from it.' This remark applies especially to women of the higher castes, but it is true to a less degree also of the poorer women.

The Hindu of the Future.—Are there sufficient grounds for believing that he is susceptible of much improvement? Undoubtedly there are; and among them the following may be mentioned :—

1. *Barbarism is yielding to civilization.* This is true among the wild tribes and in the feudatory states. Thus the leaf-wearers of Orissa, the Andaman Islanders, and the Hill men of Madras are coming into civilized life, and are proving a helpful factor in India's population.

One of the marked exceptions to general rules noted in India is the increase in population among these lower races as they become civilized. In the case of the Red Indians, and among the Incas of South

America, as well as in the case of the dwellers in the South Seas, the incoming of civilization has tended to deteriorate the race both in point of vitality and morals. In India it is quite the reverse.

2. *Evil customs are disappearing.* The sati is a thing of the past, while the religious custom of thuggery has also been abolished. Infanticide has been reduced within very narrow limits. The Native Marriage Act, fixing the minimum age of the bride at fourteen, and the Widow Marriage Act, though only permissive, are yet hopeful signs of the future. The India Penal Code already regards the consummation of marriage before the age of ten years as criminal, and efforts are being made to raise the age limit to thirteen or fourteen. Special regulations have also been passed regarding Christian marriage.

3. *Caste regulations* are being slowly modified. The proud Brahmans of Calcutta in solemn conclave wove a web of sophistries about the common hydrants of the city, sufficiently thick to prevent pollution from coming from their use after the pariah. Even Christians are now allowed to drink from the village well. Brahman and Sudra boys attend the same schools, sometimes sharing the same mat, and graduate at the same college. The railway brings into close proximity the holy man and the despised scavenger. Intermarriage of those of different castes has taken place in prominent families. Even Brahmans are known to occasionally share the felicity of English roast beef.

4. *Sanitary regulations* are being agitated by the educated, and enforced even among the poorest in some sections, thus improving the health of the com-

munity and the chances for life of the coming generation.

5. *Agriculture is being improved.* The Government is increasing the length of irrigating canals and the number of reservoirs. American ploughs are being ordered, and a deeper tillage results. Fertilization, rotation of crops, and improved cultivation are ideas which education abroad has given the scientific young native, and which are practically demonstrated on model farms.

6. *Manufactures are increasing.* The missionary has little difficulty in securing from India itself the money for an industrial educational plant. Cotton, jute, woollen, and paper mills and even beer breweries are no longer novelties in India, so that new industries are opening up to the Hindu.

7. *Public spirit is being aroused.* The National Congress, which has held annual meetings since 1884, was organized among the natives to discuss India's material, social, and political needs, while the 573 vernacular newspapers of 1891, published in sixteen languages, are continually agitating a variety of reforms. A species of patriotism is thus being slowly developed.

8. *Education* is the stepping-stone to competence in India, and is appreciated by her enterprising youth of both sexes. In 1891, 139 colleges, 99,185 institutions of general education, 578 technical and special schools, and 38,212 private institutions, furnished instruction to 3,382,048 males, and to 316,313 females. This leaven will materially affect the mass of 246,546,176 natives, who were unable to read or write. At last the intellects of women and of

children of the lowest caste are beginning to awaken.

9. *Religiously* the outlook is encouraging. Animistic and demonistic beliefs are giving way, as a comparison of the last three censuses shows, and the higher forms of Hinduistic worship are taking their place. This is not much of an advance, but it proves the possibility of progress. During the decade following 1881, Hinduism increased 10·74 per cent., Muhammadanism 10·70 per cent., and Christianity 22·16 per cent.

The Brahmo-Somaj had 3,401 members four years ago, mainly in Bengal. The Arya-Somaj reported 39,948 members, mostly in the Punjab and North-western India. Though so few, they represent some of the strongest elements in the empire, and the success which has varyingly attended their efforts at reforming Hinduism and some of its attendant evils is encouraging. What the result of these movements will be in the realm of religion cannot be said, though many Hindus are calling for the establishment of a National Religion, in consequence of this agitation. It may prove successful, if it differs sufficiently from the old, and allows its eclecticism sufficient freedom. Sir A. Lyall writes :—'It seems possible that the old gods of Hinduism will die in these new elements of intellectual light and air, as quickly as a netful of fish lifted out of the water'; and this will doubtless be its effect upon popular Hinduism.

The increasing influence of Indian Christianity is the most hopeful presage of the future, and to that the succeeding chapter will be devoted. Suffice it to add that the influence which the elements named

above have already exerted upon the masses, and the fine specimens of manhood which they have produced, are an indication of what ultimate India will be.

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CHAPTER VI

CHRISTIAN MISSIONS IN INDIA

'Let me not glory except in the cross of our Lord Jesus Christ, who is the true Messiah, and God alone and Holy Ghost.'—*Oldest Christian Inscription in India—Seventh Century.*

Early Christianity in India.—We shall not pause to discuss the doubtful legend of the preaching and martyrdom of the Apostle Thomas in India, nor the significance of the scroll of the White Jews of Cochin beginning:—'After the Second Temple was destroyed (which may God speedily rebuild!), our fathers, dreading the conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests and Levites, and came into this land.'

Doubtless the discovery in 50 A.D. by the pilot Hippalus of the monsoon system of winds in the Indian Ocean, and the subsequent development of an ocean trade between Egypt and India, led many Jewish Christians to settle in Western and Southern India. In any event, between 180 and 190 A.D., a request from Indian Christians came to Alexandria for a missionary, and the famous Pantaenus, head of its great Catechetical School, responded. He reported that they possessed the Aramaic Gospel of Matthew, but further details are few. Other traces of these Christians emerge about the time of the Nicene Council in 325. Later, the evangelical doctrines taught by Pantaenus gave way before the

compromising Nestorian views of a Christ less than divine. So popular did they become, that Apostolic Christianity became fossilized into the Syrian Church, which, in spite of heathen opposition and Catholic persecution, to-day numbers 200,467, or one out of every eleven of the Indian Christians. The Syrian and Persian Christianity was possessed of a 'faith so weak, a message so mutilated, an intellect so darkened, and a life so selfish,' that it exerted little leavening power.

Roman Catholic Missions.—Da Gama's success in rounding the Cape, and the beginning of Portuguese intercourse with India, was speedily utilized by the Pope. The Nestorian Christians found there knew nothing of Papacy, Transubstantiation and the adoration of the Virgin, while heathenism furnished an untilled soil for the zealous monks, a multitude of whom were soon upon the scene.

Xavier, one of the greatest missionaries of our common Christianity, began his labours at Goa in 1541. Certain 'unwise biographers' of the saint tell marvellous stories of his life and work in that land, but, without untruthful embellishment, it was probably true of him, as the Jesuit Dubois says, 'he was entirely disheartened by the invincible obstacles he everywhere met, and left the country in disgust.' Notwithstanding, the fiery zeal and tireless efforts of this man as he sought to win the Hindus are an inspiration to the present-day missionary.

The fraud and force so freely used by Archbishop Menezes, and the deception and falsehood of De Nobili and his associates, provoked the criticism of

Protestant and Pope alike, as the history of 'the Malabar rites' proves. Compromise had overleaped itself, and many of their practices were forbidden. During the present century a better spirit has pervaded Catholicism, and it is doing something for India, in spite of its methods and its doctrines. The first on the field, and antagonizing heathenism less than Protestantism, Romanism's adherents outnumber Protestants almost two to one, there being 1,315,263 Catholics and 767,433 in the Protestant community.

Protestant Beginnings.—The Dutch had done an extensive, though superficial, work in Ceylon; but in their settlements on the mainland of India no Christian influence of any moment was exerted. The same is true of the English East India Company, and even after the new Charter of 1698, requiring them to provide chaplains, part of whose duty it should be 'to instruct the Gentoos who should be servants or slaves of the said Company, or their agents, in the Protestant religion,' there was little done for the heathen population.

1. *The Danes.* India's first Protestant missionaries were sent to Tranquebar in 1706 by Frederick IV. of Denmark. They were the two pietist students from Halle, Ziegenbalg and Plütschau, both of them gifted and devoted men. When, after thirteen years of labour, Ziegenbalg fell asleep to the music of his favourite hymn, 'Jesus my Confidence,' he left behind him a Tamil New Testament and a good part of the Old, a dictionary, schools, a seminary and 355 converts, besides numerous catechumens. Other members of this devoted band of German and Danish

Lutherans carried on the work with comparatively little success until, in 1826, it was transferred to the Society for the Propagation of the Gospel. Had it done no more than produce Ziegenbalg—of whom Duff wrote, 'Certainly he was a great missionary, considering that he was the first; inferior to none, scarcely second to any that followed him'—and Schwartz, one of the greatest missionaries of any land, whom foreigners and natives alike loved and revered, the Danish mission would have done a noble work. Failure to develop the native Church and toleration of the caste system robbed them of much of their power, notwithstanding their laborious efforts.

2. *English chaplains.* The East India Company had partially obeyed their instructions, and had provided a few chaplains at principal points; yet these men were sometimes like those described by Lord Teignmouth in 1795:—'Our clergy in Bengal, with some exceptions, are not respectable characters. Their situation is arduous, considering the general relaxation of morals, from which a black coat is no security.' Some of them, however, were important factors in India's early evangelization. Among these were *David Brown*, preacher to the *élite* of Calcutta society, who secured for Carey his professorship in Fort William College; *Claudius Buchanan*, whose *Christian Researches in Asia*, together with Brown's plan, drawn up in 1788, for a 'Church Mission to India,' gave birth to the greatest of Protestant missionary organizations, the Church Missionary Society; and *Henry Martyn*, 'saint and scholar,' whose devotion, fervid zeal, and deep spirituality have led as

many to become missionaries as Brainerd's burning life.

3. *The Serampore Triad.* The beginnings of Protestant missions were already made, but *Carey* is often called the Father of the Movement. This shoemaker, preacher, professor, and Christian Orientalist not only stirred up a handful of Baptists to establish the first English Foreign Missionary Society, but he influenced other denominations as well, so that the close of the century saw additional organizations enter upon the work, notably the London and Church Missionary Societies. His linguistic gifts enabled him to translate the Bible in part or wholly into twenty-four Indian languages or dialects, and to prepare numerous grammars and dictionaries in the Sanskrit, Marathi, Bengali, Punjabi, and Telugu dialects. He wrote articles also on the natural history and botany of India, besides carrying on the educational and evangelistic work which, with other duties, filled eighteen hours a day for the forty-one years of his life in India.

Joshua Marshman, the English bookseller and indefatigable student, was hardly less remarkable than his famous colleague. He and his wife established immediately two boarding schools for boys and girls, the income of which amply supported them, and likewise began vernacular school work. Not content with confining his efforts to India, he became an excellent Chinese scholar, and translated into English *The Works of Confucius.* More important still, he gave to the Chinese, in conjunction with Joannes Lassar, their first version of the Bible. The college, established in 1818, was largely under his care, while

his son edited *The Friend of India*, one of the country's best periodicals, till 1875.

George Smith, LL.D., thus describes the remaining member of the triad :—'*Ward*, editor and printer, when Carey took up the mantle of Schwartz, declared God's revelation of Jesus Christ, printed, preached and taught so as to work a supernatural change in the faith and life of each honest receiver under the influence of the Spirit of God, to be the only effectual means of the conversion of India. "With a Bible and a press," were his first words, "posterity will see that a missionary will not labour in vain even in India."'

Financially the trio did what no three men since have done, contributed by their efforts to the cause of missions and India's elevation nearly £120,000; and this when the brotherhood of three families lived at the same table at a cost of £120 a year. The humble, busy life of these men, living after an adapted Moravian plan, is worthy of study, if not of thoughtless imitation. They had sought to win the higher classes as well as the lowest, and if the results were not as great as could be desired, the value of their literary labours to all India should not be forgotten.

4. *Early American Reinforcements.* A handful of American students travailing together in prayer beside the Williamstown haystack had stirred the American Churches to missionary activity, and in 1812 the first company landed in India. These early volunteers were destined to do an important work. *Judson*, in some respects the greatest missionary America has produced, was driven by the East India

Company to Burma, where those wonderful years of intellectual activity and Gospel propagation were spent. Gordon Hall and Nott were driven to Bombay, and thus began a work in the west of India. *Hall*, valedictorian at Williams' College, translated the New Testament into Marathi, preached in temples and bazaars a full Gospel, and after thirteen years' service died of cholera as a result of ministering to such patients. His dying words, thrice repeated, 'Glory to Thee, O God!' were the motto of his earnest life and the incentive which has led a multitude of his fellow-countrymen of differing creeds to give their lives to India.

Some Later Factors.—By this time nearly every form of work had been set in motion. There were, however, important features which had not yet been emphasized.

1. *Medical Work.* The East India Company's surgeons, Boughton and Hamilton, had early secured for the Company additions to their territory and influence by cures wrought among the ruling families. John Thomas, who led Carey to India, instead of allowing him to go to Tahiti, was a surgeon, and had done missionary work in Bengal some three years before he went out as Carey's colleague. Yet it was not until later in the present century that the art of healing became a regular feature of missionary work. India's greatest medical need is among her women, and America has the distinction of sending to them their first woman physician,—indeed, the first woman physician sent to any foreign missionary field,—Dr. C. A. Swain, who began her labours there nearly

thirty years since. That country is doing more for Hindu women's sicknesses than any other land; and for men, physicians like Dr. John Scudder, and others, have done an important service.

2. *Woman's Work.* Hannah Marshman had done what she could for Bengali girls and women, but to Miss Cooke, of the Church Missionary Society, belongs the honour of having been, in 1821, the John the Baptist to the Zenana Missions of to-day. In 1834 the first Zenana Society in existence was established, The Society for Promoting Female Education in the East, and a year later the homes of higher class women in India began to be entered by this beneficent agency.

3. *The Scotch Triumvirate.* While *John Wilson* was almost as remarkable an Orientalist as Carey, his distinctive work and that of his countrymen, Alexander Duff and John Anderson, was that of education. The Serampore triad had believed that the vernaculars or Sanskrit were the only proper media for imparting instruction in Western learning. They had also been conservative about teaching Christianity in educational work. *Duff* arrived at Calcutta in 1830 with the firm conviction that education should be first of all thoroughly Biblical, and that the English tongue should be used for Western science instruction. In spite of the dreary prophecies of failure, his group of five students, studying the first day under a banyan tree, was followed by three hundred other applicants before the week was out, and his college soon numbered one thousand students. A Church Missionary Society official writes: 'Dr. Duff's converts, in particular, and those whom they

have influenced, have been the leaders of native Christendom ever since. Work similar to his, the winning for Christ of Hindus of the higher castes by means of educational missions, was begun in the Presidency cities of Bombay and Madras, not long afterwards, by two other Scotch missionaries, John Wilson and *John Anderson.*' Education thus became revolutionized, and Duff's theory practically rules to-day, when there are many professors of whom it may be said, 'his reading and exposition of the English Bible lesson were daily cannon shots at the old faiths of India.' In Government institutions the Bible has been excluded, except from the library.

4. *The Mutiny* of 1857 was a moment in the missionary work of North India of great importance. It is true that 1,500 white Christians were butchered, including thirty-seven missionaries, chaplains and their families, to say nothing of native believers ; yet it tested, as nothing else could, the sincerity of the converts' faith, and aroused in Christian lands an interest in India that had not hitherto been known. Moreover, the mutiny brought to an end the rule of the East India Company, and in 1858 Queen Victoria announced the fact to the people in a proclamation which has been called 'the beginning of the history of Christian India.' Old missionary organizations took on a stronger life, and new ones sent in from Europe and America their first volunteers.

5. *Mass Movements*—so-called—have been a noteworthy feature of the work in recent decades. Forty-two years ago, hard-headed Sir C. Trevelyan prophesied thus :—'Many persons mistake the way in which the conversion of India will be brought about. I

believe it will take place at last wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary education, and indirectly by books of various sorts, through the public papers, through conversation with Europeans, and in all the conceivable ways in which knowledge is communicated. Then, at last, when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands.' Sherring adds: 'It is, moreover, in harmony with the Indian character, and the anticipation of those who know it well, that a people so timid, so singularly bound together by caste and social usages, and so gregarious, will finally move in masses from heathenism to Christianity.'

These predictions have been realized to a slight degree. Thus in the Tinnevelli field the Episcopalians, building on the foundations of Ziegenbalg and Schwartz, have seen, according to Dr. Gracey, 'a hundred thousand Shanars, a devil-worshipping tribe, accept Christianity, and their revival meetings have been attended with remarkable physical phenomena, such as whip-like cracking of the hair, and violent jerkings, similar to those witnessed in earlier times at camp meetings in Kentucky.' Sherring tells of the wonderful Lutheran work, and that of the Society for the Propagation of the Gospel among the Kols in Chota Nagpore, where, in 1861, there were but 2,400 converts, while ten years later they numbered 20,727. Every American Baptist has heard the wonderful story of the 'Lone Star Mission,' which, after thirty years of labour, had only twenty-

five living Telugu converts. Better results were secured during the following twenty-three years, and then came the outpouring. Between July 6 and 16, 8,691 were baptized! The present success of the Methodists under Bishop Thoburn is more remarkable still, the only limit seeming to be that imposed by the impossibility of instructing and building up the thousands who wish to enter the Church. But many fall away.

Where sufficient care is exercised, these movements are a blessing; but, as the records of the Bombay Conference in 1892–3 show, the utmost diligence and wisdom are requisite under such conditions, or the evils of Mediæval Christianity will recur.

The Forces in the Field.—Where are the Christians of India located? A glance at its *missionary geography* will show that about two-thirds of those who acknowledge the name of Christ are in the British Provinces of Madras and Coorg, and in the Madras Native States. Bengal and its native states stand next with 192,471 Christians, while Bombay and its feudatory states have 170,651 Christian adherents. Other provinces have smaller numbers, so that in general it may be said that Christianity is found mainly in the southern half of the empire, Burma not being considered. Not all of these, of course, are communicants, and of the communicants the Catholic and Syrian Christians are in the majority.

1. *International representation.* According to the tables in the *Enyclopædia of Missions* (1890) the

Christian lands having missionaries in India, including Burma, were represented as follows :—

America	753 missionaries,	or 47·1 per cent.
British Isles	610 missionaries,	or 38·2 per cent.
Germany	177 missionaries,	or 11·1 per cent.
Denmark	33 missionaries,	or 2·1 per cent.
Sweden	23 missionaries,	or 1·5 per cent.

The 1,596 missionaries thus accounted for do not constitute the entire number at that time, as statistics were not complete ; much less do they state the truth to-day. Analysing the above total, we find that 824 were ordained men, 69 laymen, 460 were the wives of missionaries, and 243 were unmarried ladies.

2. *Native Workers.* From the same tables we learn that the strong right arm of missionary effort, its native agency, numbered 16,176, of whom 912 were ordained, 6,695 were teachers, and 8,569 aided in other capacities. The tendency 'of all the Societies, especially the American, is to solve the question of cheap missions by largely increasing the number of native catechists placed under each white overseer.' Much is to be done still in the way of training thoroughly these helpers, especially where masses are coming into the Church ; but observers on the ground testify to the great advance making along this line.

3. *Native Christians.* These are almost wholly from the lower castes, though some Brahmans have been converted and have served the cause nobly. This has been especially true in the higher educational work of Duff and others. Unlike Japan, where the Christian movement began with the higher Samurai class, India is being affected in its lowest

strata first. Though Muhammadan converts are protected in the Queen's dominions, Dr. Smith says that 'even in tolerant British India the Muhammadans are still the forlorn hope of the missionary campaign!'

According to the statistical tables of Protestant Missions in India, published in 1892 at Calcutta, there were 559,661 Protestant Christians in India proper, of which number 182,722 were communicants. Some of them were undoubtedly 'rice Christians,' but yearly the type of Christianity is improving, and when caste and religious environment is considered, one cannot but thank God and take courage.

4. *Methods* are discussed in the following chapter; yet it ought here to be said that among the forces at work are the schools with 299,051 under missionary instruction; Sunday-schools, with 135,566 Hindu pupils; a medical work, employing 97 foreign and 168 native medical missionaries, with 166 hospitals and dispensaries; while 40,513 zenanas are open to the worker. The power of the Christian press of India is also a decided force, though its statistics cannot be definitely given.

5. *Some comparisons* are worthy of note, and the following, taken from Smith's *Conversion of India*, and applying to India proper, are given :—

	In 1871.	In 1890.
Foreign missionaries, men . . .	488	986
Women workers, foreign and Eurasian	370	711
Native Christian workers, men . .	2,210	4,288
" " " women .	837	3,278
Native Protestant Christians . .	224,161	559,661
" " communicants .	52,813	182,722

'The rate of increase in the number of native

Christians between 1851 and 1861 was 53 per cent. In the next decade it rose to 61 per cent., and in that from 1871 to 1881 it was 86 per cent. From 1881 to 1890 it was 53½ per cent. for nine years.'

In spite of this boasted increase, Dr. John Robson is quoted by Smith as estimating, from somewhat different data, that 'the Protestant Church would absorb the whole population of India about the middle of the twenty-first century,' if Christians do not multiply more than they have their forces. There was in India in 1893, Smith estimated, 'one missionary—man or woman—to about 167,000 of the population. The number of ordained men is smaller than that of the specially trained civil servants who rule and administer the country. The number of men and women together is less than half the British officers who command the native troops; is only a fourth of the British military garrisons which keep the peace of Southern Asia.'

6. *Opposing forces.* One should consider the enemy's forces in such a battle. Some of them have already been mentioned, but will be named with the others.

(1) The missionary's own relation to a land where he is an exotic, and to a people who are suspicious of him, if, indeed, he is not hated, is a great obstacle.

(2) The enormous disparity of numbers militates against Christianity in a land where numbers are an argument, and the pressure of a majority is so great.

(3) A Hindu's tenacity to 'custom,' which counts more than reason, and to a religion which panders to his lower nature, prevents multitudes from becoming Christians.

(4) Pliability is hardly less an enemy to Christianity. A Brahman can serve a Christian master, and at the same time use his position against Christians. They can adapt their religion to any purpose, and in some cases they are willing to construct a conglomerate religion which satisfies and prevents its holder from accepting Christ.

(5) The condition of women, especially among the higher classes, is such that they are not intellectually able to comprehend readily the truths of Christianity, and thus grow through the written Record of our religion. The wife's servitude to husband or mother-in-law often keeps her from learning the truth.

(6) Caste is perhaps the greatest obstacle of all, as has been shown.

(7) The patriarchal system, which, among the better classes, brings all the descendants into one common family, places great power in the hands of its leaders, and so the younger ones often do not dare accept the truth.

(8) The dependence upon landowners and money-lenders hostile to Christianity, amounting in some cases to virtual slavery, has prevented many of the poorest from becoming Christians.

(9) While the railway does something toward breaking down caste, it enables multitudes who could not otherwise do so to attend the great religious gatherings, thus fostering their heathen views.

(10) The press is likewise a two-edged sword, hindering as well as aiding missions. Of the many native papers all but about six are opposed to Christianity, some of them most bitterly.

(11) Theosophy may be 'coals to an Indian New-

castle,' in Bishop Hurst's phrase, but they are nevertheless coals that have burned some whom the Christian religion might have reached.

(12) Occidental scepticism is a strong foe to contend with in scholastic centres, and with those young men destined to be influential who turn to such discussions in the reaction against hereditary faiths.

In spite of these and other unmentioned obstacles, the Christian missionary stands unmoved, trusting in the word of Jehovah to Zerubbabel, 'Not by an army, nor by power, but by My Spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and He shall bring forth the headstone with shoutings of, Grace, grace, unto it.'

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CHAPTER VII

PRESENT PHASES OF MISSIONARY WORK

'A young missionary went out and asked an old missionary how he was to do his work. He said, "In any way." . . . Now, every man looks at his own position in his own way, but I will tell you what this missionary to India understands to be the Gospel. It is to make God seem great and good and near.'—R. A. HUME, D.D., *Inter-Seminary Alliance Report*, 1893.

THE 608 pages of Dr. Murdoch's extremely valuable *Indian Missionary Manual* are largely given to a description of the various methods of work employed in that empire. The same is true of the two volumes of the Bombay Decennial Conference Report of 1892–93. Very little, therefore, of all that might be written can be given within the limits of a few pages. The scheme of work found in the *Open Letter to the Churches*, prepared by the Madras Missionary Conference, will here be followed.

Mission Work among Children.—This line of effort is strategic, beginning as it does with the impressionable years of childhood. Time is also gained, as the workers who have occasion to instruct the stupid ones coming into the Church in middle life so well know. The destructive work which needs doing in the case of adults is likewise largely avoided in labouring for children.

1. *Day-schools* for boys and girls are in some cases separate; in others mixed. The former plan is often

preferred when there is a small Christian constituency. Mixed schools, where feasible, are more economical, and are better able to meet the wide need of the masses. As girls often require an escort, less trouble is occasioned where brothers and sisters can go together.

Vernacular schools are most desirable, unless there is an attempt made to reach the better classes. In that case, English instruction attracts and holds the pupils more than if it were in the vernacular.

The plan, formerly quite common, of paying a small sum to secure the attendance of pupils, is regarded by most missionaries as of doubtful expediency.

The difficulties besetting the overseer of lower schools are manifold, but have to do very largely with incompetent teachers. The much-needed increase of normal institutions, and the graduated payment of teachers according to the value of work done, as evidenced by examinations, are helping forward the movement.

2. *Sunday-schools*, outside the English churches in large cities, were practically unknown thirty years ago, and such as existed were of an antiquated type. Hindu and Muhammadan boys, and much more the girls, were afraid of a place of Christian worship, and so would not come. They can be won by taking the school to them, *i.e.*, by going into their midst and marking out parallel lines on the ground with aisles appropriately placed, thus enabling the children to be seated in an orderly way. The lively singing and other exercises so attract them that the Sunday-school idea soon takes root. The use of Scripture

cards helps to overcome prejudice, and much good is done to children in this way.

3. The *Young People's Societies*, especially the Y.P.S.C.E. and the Epworth League, are rapidly spreading in India, and while they do not affect the children so much as the older ones, boys and girls are being won to Christ by this means. Perhaps the best work that can be accomplished by these societies for those without their membership can be done for children. Every missionary should be prepared to carry on this form of work, though it is not included in the Madras list which we are following.

Work among Young Men.—As the hope of India lies largely in this class, and as there are three-fourths as many of them as there are inhabitants in the United States, this department of effort is very important.

1. *Higher education in schools and colleges.* There were in 1891, in the various colleges of India, 15,958 young men, besides the 19,188 who were receiving special education in technical, medical, and industrial lines. A comparatively small proportion of these was instructed by missionaries, but those who are so educated are in a position to know the power of Christianity as it is lived by teachers and professors. The abstraction from their home environment in boarding institutions has proved a no less helpful feature of the work.

Some teachers complain that where too much is provided at mission expense laziness and dependence is fostered, unless checked by labour of some sort. Industrial education is yearly growing in favour, and

strange community being the announcement of a later preaching service or stereopticon exhibition. Visiting at the homes of the educated or of the officials is an important branch of work, for which, however, careful observance of native etiquette and great tact are requisite.

Mission Work among Women.—Home visitation can be engaged in more naturally by women than by men, especially if it is desired to reach the women.

1. *Zenana teaching* was being done five years ago for 32,659 pupils living at their homes. The occupants of these better homes are to be pitied more than those in the homes of the poor. Shut in for months or years from the outside world, with polygamy to cause endless pain, these women and girls look upon the zenana missionary as an angel from heaven oftentimes. Many of them prove apt pupils, and not a few become obedient to the truth. If Dr. Mullens's advice to use 'caution without compromise' is heeded, even the most suspicious may become willing learners. Going as teachers, our ladies are relieved of the tedium of wasting time on ordinary visiting topics. Many zenana workers induce unwilling ones to study by promising to teach them fancy work after the first book has been finished. Apparently this is the only agency, except medicine, which can reach the wives of men of wealth or standing.

2. *Special evangelistic meetings for women* may result from zenana teaching. Several families living near together can sometimes be induced to meet for a common school, and the evangelistic meeting be cautiously introduced. Among the poor women evangelistic meetings are easily arranged for.

Miss Greenfield's fervid appeal for such effort, as given in the Calcutta Conference Report, is worth quoting from :—'By all the solemnity of your first consecration vows, I implore you, whatever be your special branch of labour, in school or zenana, or hospital or dispensary, to give some portion at least of your time to purely evangelistic work. Learn the vernacular of the poor, and then go out into the streets and lanes of the city and compel them to come in. Go out to the poor outcasts, and tell them of a Burden-bearer for them. Go out into the villages, and as the women flock around, tell them, in song and in speech, of the love of Jesus. Go out into the *melas* and festivals, and lay hold of the women there, and tell them of the water of life and the blood of Christ that can cleanse their polluted hearts.' This plan of going by twos to do such work is still in its infancy, but has proved very helpful.

3. *The work of Bible women* far more than equals the service of foreign ladies. In 1890 they numbered 3,278, while the missionary women engaged in woman's works were only 711. The patient reiteration of primary Bible truth and the drudgery of teaching stupid ones to read the Scriptures she bears, while her knowledge of the depths of heathenism enables her to help her sisters more effectually than the Western lady. She can also act as a colporteur to the women.

Mission Work among the Sick.—A large part of Christ's service on earth had to do with the sick and leprous and dying. His followers in India are imitating Him in this particular also, and with gratifying results.

1. *Medical work in hospitals and dispensaries.* Of these, as we have seen, there were 166 five years ago. When it is remembered that the death-rate of British India advanced from 20·98 per thousand in 1880 to 29·61 in 1890—nearly twice the rate of mortality in the United States—and when one thinks of the native physicians and their barbarous practice, described in *Murdered Millions* and other publications, the need of medical work is apparent. The attitude of the educated Hindu toward this form of effort was thus voiced by one of their number, who had been helped by Dr. Martyn Clark, and who had been asked what Hindus feared most from Christian Missions:—'What we really fear is your Christian women, and we are afraid of your medical missions; for by your Christian women you win our wives, and by your medical missions you win our hearts; and when that is done, what is there for us but to do as you say?'

Special medical work among the lepers of India, of whom there are said to be half a million, is most Christlike, and its fruits may be judged from the report of one institution, where, after being open but eighteen months, but five of the eighty-eight inmates remained heathen.

2. The *medical work in zenanas* is especially needed. The woman physician is regarded as their only deliverer in many wealthy homes. Male physicians are of no avail to those who openly say, 'We would rather die than go to his hospital or be seen by him.' In maternity cases particularly she is sorely needed, and everywhere she is the opener of doors and the healer of souls oftentimes as well as of sick bodies. Dr. George Smith says: 'The great-

est of all the blessings which the evangelical Churches of America have conferred upon the people of British India is that of healing their sick women, and thus powerfully showing the practically imprisoned inmates of the zenana and harem, and the multitude of widows, so many of whom have never been wives, that to them the kingdom of God has come. Till recently Great Britain could not thus do what the liberal educational system of the United States had long enabled women medical missionaries to begin.'

The Countess Dufferin Fund for Female Medical Aid 'is one of the most important humane efforts of the present century. In far-reaching results it promises to be the greatest of all charities ever inaugurated in India, and one of the greatest in any land or age.' While this is not a missionary undertaking, it was owing to the locket carried to Queen Victoria by a missionary, Miss Dr. Beilby, from her high-born patient, that the enterprise was undertaken. 'You are going to England,' said the Maharajah's wife, 'and I want you to tell the Queen and Prince and Princess of Wales and the men and women of England what the women of India suffer when they are sick. Will you promise me?' This was the message of the magic locket which is so blessing India's daughters to-day.

3. *Visitation of the sick in hospitals* is the corollary of the work already described. The enforced leisure of such hours, especially during convalescence, presents a favourable opportunity for creating religious impressions.

Mission Work through Christian Literature.—

There were, according to the last census, 15,292,750 persons in the entire empire under instruction, or able to read and write. Of the nearly four million under instruction, only about 300,000 are taught by missionaries or their employés. About one million a year, according to Dr. Murdoch, leave school, and of that number 925,000 are totally ignorant of Christian truth. Many who do know something of it would not venture to seek further light from the missionary. Evidently, therefore, there is ample reason for pushing the work of publishing and distributing Christian literature. A good book is a cheap but very effective missionary.

1. *Organizations for doing this work* are principally the Bible, the Religious Tract, and the Christian Literature Societies. The publications of the Bible Societies are fundamental. Part or all of the Scriptures are published in at least forty-three of the languages and dialects of India proper. New and revised versions are still being prepared. The Tract Societies, numbering ten in India, powerfully supported by the Religious Tract Society of London, besides the publishing interests of the American Methodists and the German Missions, provide a varied and fairly excellent literature, both in English and in the vernaculars. The Christian Literature Society aims to furnish books and tracts of a general character, many of them in English, as well as strictly religious works. Some of the books most helpful for prospective Indian missionaries are published by this organization. All the societies named above are in need of competent workers, and it is a demand which should appeal to some of our students of literary ability.

2. *The distribution of literature* thus provided is done through special colporteurs and the missionary body generally. The British and Foreign Bible Society's agent reports an annual circulation of half a million copies of portions of Scripture. The ten Indian Tract Societies issued 30,879,350 copies of various works during the years 1882–1891, while in the last decade the Religious Tract Society contributed 36,412 pounds sterling to the work. The publications of the Christian Literature Society's predecessor numbered fourteen millions of copies from 1858 to 1890. The oversight of agents who distribute these works is a part of the missionary's duty which occasions considerable trouble, but it results in much direct good, as well as helps develop some of the best members of the native staff.

3. *Reading Rooms* can easily be maintained in connection with preaching halls or book-shops. To them could be drawn many of the 353,515 persons who were studying English in 1891, if appropriate books and periodicals were provided. The 352 native periodicals wholly or partly in English, and opposed usually to Christianity, would find an antidote in publications like *The Epiphany*, *The Madras Christian College Magazine*, and *Progress*, and the various helpful books published by the Christian Literature Society.

Work among Native Christians.—This is perhaps the most important line of effort carried on by the missionaries.

1. *Church work*, including preaching, the conduct of Sunday-schools, young people's societies, and

prayer meetings, pastoral visitation, etc., differs from similar work in England in many respects. In general it may be said that the native Church is in its infancy, so to speak, and hence needs a simple Gospel, practical and very plain directions concerning the Christian life, instruction in the Bible, aid in meeting the many ethical and moral questions confronting the convert, development in the direction of self-support and independence, and a large emphasis of the need of spiritual power and entire consecration.

2. *Association work* for young men and also for young women is still in its incipiency, but, as Mr. Wishard has so well shown in his *New Programme of Missions*, it is a form of effort most hopeful in results. The missionary candidate should know the general principles underlying the Association, and use them in every large community of Christian young men and women.

3. *Institutions for training mission agents* are centres of great power, and upon the proper conduct of such schools depends the future of the native Church. Without the correctives found here in the broad culture of Christian workers, and observation of the best methods of work and preaching, the instructor in these schools needs special ability as organizer, teacher, and demonstrator. Above all, he should know his Bible, the power of prayer, and the conscious presence of his Lord.

Work among Anglo-Indians and Eurasians.— This line of effort should be added to the Madras list, as it engages the entire time of some missionaries, and is shared in to some extent by many others.

1. *The two classes* number toward half a million. They are widely scattered over India, as the former class is mainly in official or mercantile service, while the Eurasian is the result of English connection with native women, often illicit, though sometimes after marriage. The Eurasian is consequently despised by the respectable community, and being under the care of a native mother during childhood, is oftentimes almost heathen.

2. The *need of work among them* is manifest. Sir Andrew Scoble, speaking at a London meeting, said: 'Let me tell you that if, while sending missionaries to the heathen for the purpose of preaching the Gospel to them, you are neglecting the claims of the Europeans and Eurasians in that country, you create a class of missionaries who do infinitely more harm to God's Church than all the heathen together can do, because every European and every Eurasian who neglects his duty as a Christian becomes a missionary of evil to the people around him.' How it actually affects missionary labour is well illustrated by a reply made to a missionary by an educated Sikh official:—'Look at these Christians of yours, these European gentlemen and ladies,'—pointing to a swarm of Eurasian and Anglo-Indian racers, actors dog-fanciers, etc., who were near by—'why don't you convert them, instead of coming to turn us away from our faith?'

3. *Difficulties* naturally beset such an enterprise. In small communities the Anglo-Indian official is perhaps outwardly upright, and attempts to aid him religiously are rebuffed. In the cities the Eurasians are often paupers—22·3 per cent of them, according

to the Calcutta Pauperism Committee's report—and are so low in the social scale that it is difficult to raise them from their semi-heathenism. Besides, the missionary comes primarily to help the natives, and an undue emphasis of Eurasian effort prevents the accomplishment of his main design, and interferes, through the use of English, with his acquirement of the vernacular.

4. *The Methods* employed are quite similar to those used to reach the lower classes of our own cities. The best material is naturally the children, though churches for adults are found in the great centres. Missionaries to isolated communities, like the Scotch in the jute and indigo districts, are helpful. Perhaps the strongest leverage comes from proper schools for children. Owing to the heavy expense of attending schools for English children, Eurasians cannot usually avail themselves of them, and so are educated in the less expensive Catholic schools and convents. The Roman Church thus adds to her strength, while Protestantism loses those who might prove valuable assistants in mission effort. America has done more than England or Scotland for this element in Indian society, but much remains undone.

A paragraph should be added to emphasize the value in most of the above lines of effort of individual work. Messrs. McConaughey, Wilder, White and other recent workers are making large use of this form of work. The tendency of ordinary missionary operations is toward extension, while intensive efforts are not vigorously made. Aside from the fact that some of the most influential Hindus are not acces-

sible in the mass, better results could probably be secured among all classes, if the individual were sharply aimed at. Mass movements will be more common and more real in India only after every missionary worker, native and foreign, learns how to travail in soul for the individuals with whom he comes in contact.

SUGGESTED READINGS.

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Dennis: *Foreign Missions after a Century*, (1893), Lecture iv.

Dowknott: *Murdered Millions* (1894), pp. 44–50, 79–82.

Ellis: *Our Eastern Sisters*, chaps. i–v.

Encyclopædia: See articles 'Medical Missions,' 'Methods of Missionary Work,' and 'Woman's Work for Woman' in the *Encyclopædia of Missions*.

Hayes: *My Leper Friends* (1891), chaps. vii.–xii.

Hurst: *Indika* (1891), chap. lxx.

Kennedy: *Life and Work in Benares and Kumaon* (1884), chaps. xi.–xiv.

Knox: *A Winter in India and Malaysia* (1891), chaps. xxiii.–xxv.

Lowe: *Medical Missions* (1886), chaps. iv., vii.

Maxwell: *The Bishop's Conversion* (1893).

Missionary Review of the World, Sept., 1891, pp. 661–669. Sept., 1891, pp. 673–677. Apr., 1894, pp. 281–284. Dec., 1894, pp. 921–923. Aug., 1895, 586–588. Sept., 1895, pp. 683–686. Sept., 1895, pp. 686–689.

Murdoch: *Indian Missionary Manual* (1889).

Pierson: *New Acts of the Apostles* (1894), pp. 263, 264.

Robbins: *Handbook of India* (1883), pp. 245–260.

Rowe: *Every-day Life in India* (1881), chap. xxxviii.

Smith: *The Conversion of India* (1893), chap. viii.

Strachey: *India* (1894), chap. xvi.

Thoburn: *India and Malaysia* (1893), chaps. xxiv., xxx., xxxvi.

Thoburn: *Light in the East* (1894), chaps. viii.–xviii.

Vaughan: *The Trident, the Crescent, and the Cross* (1876), chaps. ix., x.

Wishard: *A New Programme of Missions* (1895), chaps. i., iv., v., vi.

Wilkins: *Daily Life and Work in India* (1888), chaps. xiii., xvii., xviii.

CHAPTER VIII

INDIA'S APPEAL TO BRITISH STUDENTS

'Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.'—*Isaiah* vi. 8.

THE great facts contained in the preceding pages, out of a mass of material that might have been adduced, should have their weight with the Christian student. To make the appeal more definite, however, and also to serve as a review of the ground traversed in these lessons, a prominent missionary from India, Rev. J. W. Conklin, A.M., and the well-known Bishop Thoburn, have kindly consented to voice India's claims. Additional items from an article of Robert P. Wilder, and the appeal of the Bombay Conference will be given. Mr. Conklin's work was in the Arcot field, not far from the territory occupied by the first Protestant missionaries. His appeal follows.

It is manly to love one's country. It is God-like to love the world. Every foreign missionary must have a special interest in his own field of labour, yet he ought to be Christ-like enough to keep the world before his eyes and upon his heart.

India was my home and workshop for nine years, and I am not a willing exile from her to-day. Her needs and her rewards are 'writ large' upon my consciousness. Yet, in appearing as her advocate, I dare not minimize the claims of Africa, China, and other

fields that are still not thoroughly sown with the children of the Kingdom.

If you, my brother or sister, were halting between a call to a well-planted garden spot at home, and one to a seedless barren across the seas, I have a conceit that I could almost wax eloquent in pleading with you to let your one life follow in the track of Paul, and Carey, and Livingstone. But I presume you, too, have heard and accepted the call on God's long-distance telephone, and to be undecided only as to which far country shall be your Macedonia. Therefore, I may only ask you to give India a fair place in your consideration.

Misapprehensions Concerning India as a Mission Field.—Perhaps I can best improve my privilege by seeking to remove some misapprehensions that are current regarding that land as a present-day field for mission enterprise.

1. And first, *it is not a hopeless field, nor especially discouraging.* Some of the attempts to prove 'Missions a Failure,' have taken their data from that great land. During the past twenty years there have been many direful prophecies of the arrest of Christian progress there, if certain extravagant conditions were not fulfilled. But we need not mind the calamity howlers or the perpetual crisis criers. They have not stopped one missionary's work, or closed one church, or caused one Bible or Tract House to suspend publication. The contract undertaken in the name of the Lord of Hosts is a large one.

India has more inhabitants, races, religions and languages than all Europe outside of Russia. More

non-Christians dwell within her boundaries than the world's total of Protestant Christians. The moral laxity of the people, their pride, mental cowardice and stubborn reverence for the past, make their conversion to Christ unusually difficult. Yet, notwithstanding all this, the seed spreads and grows. Every Government census and missionary conference records and heralds advances in all directions. The general percentage of growth in population is quadrupled by that of the Christian community.

The correspondent of the *Times* wrote in 1893:— 'The status of the native Church is rising every year; so also are the character and acquirements of the agents.' Though mostly of lowly origin, the native Christians are pressing the lordly and brainy Brahmans for educational pre-eminence. Competent non-missionary observers on the field have estimated that the number of secret or unbaptized Christians equals that of Church members, which is over 182,000.

Dr. Pentecost, who spent nearly two years journeying and preaching there, declares that 'the missionaries in India during the last hundred years have accomplished more for Christ than the first Christians under the leadership of the apostles accomplished in all Western Asia and Europe during the first century of Christianity.' Bishop Thoburn wrote at the beginning of 1893: 'I shall be surprised and disappointed indeed if the ingathering of the next eight years does not exceed that of the previous ninety-two.' It is related of a Roman Catholic missionary in the last century that after years of effort he gave up discouraged, declaring that the Hindus were

completely given over to Satan. But since then millions have been rescued, and the prospects are 'bright as the promises of God.'

2. A second misapprehension is that *the missionary force in India is large enough.* Some Christians at this distance have 'that tired feeling' in regard to missionary appeals, and assert that the seed of the Kingdom has been planted widely enough in India, and may be left to take care of itself. But what are 1,600 missionaries among 287,000,000 dying sinners? Compare a little. At that rate less than two ministers would suffice for our 311,000 Western Indians and forty-two for our 7,470,000 coloured people. Suppose you add the four thousand lay native helpers in India. Even then there is only one worker to every 51,000 inhabitants. No; the American 'Indian Problem' and 'Negro Problem' pale in significance beside that tremendous enterprise.

The fervent appeal of the Bombay Conference of 1893, that the number of missionaries might be doubled, was not unreasonable. Were it granted, the total of men and women from abroad would not equal 3,500. Could that number be kept intact for a quarter of a century, I believe that it might then be gradually diminished. You may rest assured that if you go to India you can claim a parish of at least 100,000 immortal souls.

3. Again, *it is not true that exceptional qualifications are needed* for missionaries for India. It has frequently been intimated by speakers of some authority that a candidate for that field should be able to meet and vanquish in argument a Brahman lawyer or Muhammadan scribe at any hour of the day or night.

But argument is a very small part of the missionary's work, and perhaps the less of it he engages in the better. Never in India was I pressed harder in religious controversy by a Brahman than in New Jersey by an unlearned cobbler. If you so desire, you may spend your labour among the 270,000,000 natives who cannot read.

But the departments of mission work are so numerous that you must be peculiarly shaped if you cannot fit into one of them.

(i.) India has room for you if you are *an enthusiastic and winning preacher.* Congregations can be gathered for you seven days and nights in the week. The village system of living seems to have been designed for the preacher's convenience. The people are sufficiently intelligent and devout to be good listeners. The few times when I could take my tent and steal away from my schools and churches to tour among the heathen were like vacations to me. To preach Christ, our Righteousness, our Peace, our Hope, our God, to those untaught multitudes, is a blessed and delightful work. And you, my sister, may take part in it. You cannot be driven out of the pulpit, for you stand on God's earth. If you have not ordination, rest your credentials, as another did, on your fore-ordination. If you fear 'mixed audiences,' you may gather manless companies in the zenanas, or your own home.

(ii.) If you have delight and proficiency in *teaching*, India has claims upon you. Never mind the torrid and acid discussion as to the comparative merits of evangelistic and educational work. Every truly Christian teacher there is an evangelist, and every

holder of a brief for the evangelistic side here, will be an educationalist there as soon after his arrival as he can catch a scholar. Why, just meditate. Eighteen out of every nineteen natives, mixed as they run, cannot read a word. Of women and girls not more than one in a hundred would know which side up to hold a Bible or tract you might give. You must teach, or set others at it, if you have any bowels of compassion.

And so you may find your sphere in supervising two or three score of primary schools, keeping teachers and pupils up to the mark. You may drop into a post in a high school or college where the future teachers, preachers, lawyers, and doctors are feeding on Bible truth sandwiched between their science and history. Or you may be given the fascinating duty of training young Christian men as preachers, or young women as preachers' helpmeets. In any case you would have full play for all your pedagogic power.

(iii.) India beckons to you if you are able, or expect to be, a *physician*. In Lower Bengal there is only one public hospital to 270,000 of the population. Sir W. J. Moore says that the hospitals and dispensaries of all India do not reach more than five per cent. of the people. The medical missionary, therefore, need not look farther for an abundant opportunity. One of them, Dr. Macphail, says: 'The loss of miraculous healing no more absolves the Church of Christ from obeying her Lord's command than the loss of the Pentecostal gift of tongues frees her from the duty of acquiring new languages in order to spread the Gospel.'

The *female physician* has a call especially loud. She may enter homes where no man is allowed, and bring the balm of healing to abused motherhood and neglected childhood. I have often felt that if I had been born a girl, and could have studied medicine and practised in India, my vocation would have been second to none on earth in its possibilities of salvation for both body and spirit.

(iv.) If you have taste and talent for *literary work*, India needs you. Henry Martyn Scudder, who has just passed into the heavens, preceded his remarkable work in the United States by twenty years of service in India. Much of his time there was spent in preparing books in Tamil and Telugu for the use of the young Church. His books are still indispensable in the instruction of the 'babes in Christ' and the training of native agents, and will not soon be outgrown. Those two languages are understood by at least 35,000,000 people. There have been some others like him, but far too few.

If you searched for the average native minister's library, you would look in vain for great, well-filled shelves. In a tin box, smaller than a steamer trunk, all of his books are carefully guarded against the ravages of white ants and other insects. He can procure an abundance of English books if he has the money, but ordinarily he cannot read them, and helpful ones in his own language are few. The Christian press is a power in the land, but its potency could be multiplied if efficient authors were more abundant.

(v.) India will welcome you, if your brain and hands turn to *mechanical work*. At a meeting of representatives of foreign mission boards in the

United States and Canada held in New York in February, 1895, a paper was read on 'Industrial Missions' by Dr. Barton of the A.B.C.F.M. He states that twenty-four societies reported as being engaged to some extent in industrial work. 'India,' he says, 'appears to be the country most inviting to this form of work.' One reason for this is that 'many of the natives become alienated from their caste and people when they accept Christianity. Thus all means of earning a living are cut off, and they are in danger of starving.' Another reason is 'that in that country the labouring classes are looked down upon, and therefore some are pushing industrial work, to show that the student can work with both his hands and his head, and all the time be a man.'

In the Arcot Mission, of which I was a member nearly all the boys who are in training to be preachers and teachers spend four years in the industrial department, dividing each week-day between book study and hand work. Certainly this does not take them out of the line of Christ and Paul, and the missionary who leads them may feel that his work is not 'one whit behind' that of others.

(vi.) If you aim to be a power as a *Christian sociologist*, India offers a glorious field for you. Read Luke iv. 18, 'The programme of Christianity,' as Drummond calls it. In no country will you find more of the poor to whom to preach, or more captives to set at liberty. There is abundant non-missionary and non-Christian testimony to the fact that the movements for the emancipation of woman from the bonds of involuntary marriage in childhood, and a perpetual widowhood, and for the deliverance of the 50,000,000

Pariahs or outcasts from practical slavery are mainly due to missionary influence.

But these movements are yet in their infancy, and they need fresh impetus at every step. Bishop Thoburn says: 'The converts may be from the ranks of the lowly, but the lowly of this century will be the leaders of the next. The Brahman must accept Christ, or see the Pariah walk past him in the race of progress.' Those who have a Christian passion for seeing valleys rise and mountains brought low may well take part in this bloodless revolution.

(vii.) India has a place for you who have no other marked qualification than *strong love to Christ and the Christless.* 'Lovest thou Me? . . . Feed My sheep. . . . Feed My lambs.' Dr. J. Murray Mitchell wrote in his appeal from the Calcutta Missionary Conference: 'Even amongst the most learned, a loving heart will often accomplish more real work than the cleverest head. India, like all other lands, must be won more by the heart than by the head; a man or woman of ordinary intellectual attainments but with a spirit of faith and love and zeal, will, by God's blessing, accomplish a great and good work in this land.' 'Speaking the truth in love' is the winning principle all the world over.

My plea is finished. I leave my case with a sympathetic jury, who will look to the Holy Spirit for final charge and instructions. Of the 470 missionaries gathered in the Calcutta Conference, Dr. Mitchell thought he might confidently assert that 'there were none who regretted that they had given themselves to this cause, or who believed that there was any nobler work to which they could have consecrated their lives.'

Perhaps no Indian missionary is so prominently before the American public as Bishop J. M. Thoburn of India and Malaysia. As the leader in the present-day Pentecosts of that land, his words should have special weight as he presents the claims of India. Of these he writes :—

'First of all the Master seems to point to that field as the right side of the ship where the net should be cast at the present time. The best providential token which can be trusted to guide us in seeking our proper fields of labour, is the call of souls groping in darkness and asking for light. I have been thirty-six years connected with missionary work in India, and the present emergency is above and beyond any I have before known. Just before leaving India a party came a distance of 100 miles to ask one of our missionaries to send some person to their home to show them how to become Christians. Among the lowly and very poor we have had 20,000 applications of this kind during the past twelve months.

'All India is rapidly changing. The fetters of caste are weakening. Hundreds and thousands of the people who eschew the Christian name are rapidly imbibing the Christian spirit. In our great reform efforts in Calcutta we get more sympathy from Hindus than from higher classes of Europeans. The spirit of Christ is beginning wonderfully to pervade the more intelligent part of the community.

'The missionary in India is everywhere regarded as a friend of the people. If few exceptions are found, they are becoming more rare every year. The rank and file of the people of India believe that the Christian missionary is a good man, and they also

believe that he is in India for the good of the people. This is a great point gained, but can only be fully appreciated by those who have known India when oftentimes the missionary was shunned as a leper, if not as an enemy.

'India has for many ages exerted a powerful influence upon surrounding nations, while it has seldom received any religious impression from its neighbours. In very early days it gave Hinduism to the great islands of the Western Archipelago. At a later day it gave Buddhism to all Eastern Asia, while its influence upon Western Asia and even Europe in very remote ages was greater than is generally known. If Christianized, India would at once become a powerful factor in the religious progress of all Asia. Even as it is, the Christianity of India is beginning powerfully to influence all the regions to the south-east of that empire, as well as much of the borderlands on both the eastern and western frontiers.

'I should be very sorry to advise any young missionary about to set out for any other country on the globe to change his plans and go to India: but if such a prospective missionary should seek my advice as to the best field of labour which presents itself at the present time, I should unhesitatingly tell him that vast region in Southern Asia known as India holds out the best advantages and is best prepared for missionary effort.'

These forceful words of Mr. Conklin and Bishop Thoburn do not stand alone. In January, 1893, some 620 Christian workers of India, representing thirty-five societies, assembled in conference at Bombay, the place of assembly being John Wilson's

College. An appeal issued by them thus begins:—'The members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australia, and Asia. We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's Word for the perishing multitude, "Give ye them to eat." An opportunity and a responsibility never known before confront us.'

After enumerating briefly the opportunities for usefulness in different directions, already stated in previous chapters, the letter ends in these burning paragraphs:—'In the name of Christ and of these unevangelized masses for whom He died, we appeal to you to send more labourers at once. May every Church hear the voice of the Spirit saying, "Separate Me Barnabas and Saul for the work whereunto I have called them!" In every Church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

'Face to face with two hundred and eighty-four millions in this land, for whom in this generation you as well as we are responsible, we ask, will you not speedily double the present number of labourers? Will not you also lend your choicest pastors to labour for a term of years among the millions who can be reached through the English tongue? Is this too great a demand to make upon the resources of those saved by omnipotent love? At the beginning of another century of missions in India, let us all "Expect great things from God—attempt great things for God."

'For the reflex blessings to yourselves, as well as

for India's sake, we beseech you to "hear what the Spirit saith unto the Churches." The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment:—"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."'

A word from Robert P. Wilder, the Student Volunteer founder and leader, may appropriately find a place here. It is extracted from an article printed in the *Volunteer* for June, 1894:—

'India needs one thousand Spirit-filled Volunteers now.' . . . 'Now.' In publishing our cablegram, two leading papers have omitted this word. Allow me to state in behalf of Mr. White and myself that this word is not an hyperbole. We meant it when we wired. We mean it still.

1. *Numbers* say 'Now.' In Bengal there are 20,000,000—one-third of the population of the United States—without any missionary. Body after body has been carried past me to the funeral pyre. I have heard the Bengali bearers cry out in the darkness—*Hori bol, Hori bol* (Call on Hari). Do you wonder that I cable *now*? These 20,000,000 are not only rushing on to Christless graves, but they know not Christ. Place 1,000 volunteers among them, and each volunteer would be responsible for twenty thousand souls! But Bengal is only one of India's provinces.

Why 'Now'? Because the population is rapidly increasing; since 1881 it has increased by 26,000,000—about ten per cent. in a decade.

2. The *crisis* says 'Now.' Western civilization is flooding India, but railways, telegraphs, post-offices and colleges do not save souls. They give a 'wider

knowledge of the world's ways, but with this comes also a wider knowledge of the world's vices—and the loss more than balances the gain.' It is high time that Christianity flooded this empire. What are these two million, who know English, reading? Cheap, immoral and infidel trash from Europe and America. The Rev. S. Mateer, of Travancore, speaks as follows: 'There is a crisis in all departments in India. Now is the time, if India is not to be poisoned with evil, sceptical, infidel literature.'

Satan says 'Now.' He is pouring his forces into this land. He is using the 17,000 post-offices and letter-boxes to disseminate literary filth. He is using the railroads to carry pilgrims who formerly walked to heathen shrines. In Calcutta there are four thousand college students and three thousand reading for entrance to the colleges. For several months I have been working among these seven thousand bright fellows. I have lectured to them in the open squares and in Mission Colleges. They have come to my home, where I have had nearly five hundred interviews. They are plastic now. Soon our opportunity to reach them will be gone. Is there a greater crisis conceivable than that among these men who are the brain of Bengal? They are reading works attacking Christianity. But on such a question veterans should speak, so I quote one who has spent over thirty years in India.

Dr. Messmore writes as follows in the *Indian Witness* of May 5, 1894: 'India cannot wait, simply because in her case waiting means the adoption of European civilization without European Christianity, and the work of moral and spiritual

regeneration will be inconceivably more difficult than it would be were the Gospel given to her during the days of her transition. . . . If the change is completed without the Bible, and the new civilization of India crystallizes into a godless, irreligious life, it will be almost impossible to make any moral impression upon it by teaching Christian doctrine. It is "now or never," almost.'

How better can this appeal close than with those burning words from the pen of Ward in the 'Form of Agreement' which the Serampore Brotherhood drew up in 1805. They embody 'the ripe fruit of the first eleven years of Carey's daily toil and consecrated genius.' 'Prayer, secret, fervent believing prayer, lies at the root of all personal godliness. A competent knowledge of the languages current where a missionary lives, a mild and winning temper, and a heart given up to God in closet religion; these, these are the attainments which more than all knowledge, or all other gifts, well fit us to become the instruments of God in the great work of human redemption. Finally, let us give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear are our own. Let us sanctify them all to God and His cause. Oh! that He may sanctify us for His work. Let us for ever shut out the idea of laying up a cowrie for ourselves or our children. Let us continually watch against a worldly spirit, and cultivate a Christian indifference towards every indulgence. Rather let us bear hardness as good soldiers of Jesus Christ. No private family ever enjoyed a greater portion of happiness, even in the most prosperous